BEHMEN
ON
LIFE

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BÖHME (Jakob)

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The Third Booke of the Authour

being

The High and Deepe Searching out

of

The Threefold Life of Man

through [or according to]

The Three Principles.

by

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alias

Teutonicus Philosophus.

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A SHORT CONTENTS of this BOOKE.

BEing a High and Deepe Searching out, of the Three-fold Life of Man, through the Three Principles.

Wherein is clearly shewen, that which is Eternall; and also that which is Mortall.

And wherefore God (who is the Highest Good) hath brought all things to light.

Also wherefore one thing is contrary to another, and destroyeth it: and then what is right [or true, and what is evill] or false, and how the one * severeth it selfe from the other. * Or, distinguisheth.

Wherein especially the Three Principles are founded, which are the onely originall or fountaine whence all things flow and are generated.

VVhereby the multitude of Meanings and Opinions about Faith and Religion may be knowne: and what is the cause of the multitudes of Opinions among Men, concerning the Essence and Will of God; also what is best for Man to doe, that he may attaine the highest and Eternall Good.

And then concerning the End and issue of All things: wherefore all things have appeared in such a property and Essence as they have had, for the comfort of the poore wounded sick soule of Man, and for the Rebuilding or Edification of the true

THE CONTENTS.

Christian Religion, wherein the Antichrist standeth quite naked and revealed.

Set downe for a Remembrance to our selfe, and for a stay to uphold us in these distracted miserable Times.

THE

THE THIRD BOOKE OF THE AUTHOUR:

Being a High and Deep Search Concerning *The Threefold Life of Man.*

The First Chapter.

1. When wee consider the beginning of our Life, and compare the same with the Eternall Life, which we have in the promise; we cannot say nor finde that we are at home in this life. For we see the beginning and the end of the outward life, as also the totall decay and finall corruption of our bodies: and besides we see or know of no returning into this [outward] life, neither have we any promise of it from the high and eternall Good.

2. Seeing then there is a Life in us which is Eternall and Incorruptible, wherewith we strive after the highest Good; and a life (from this world) which is finite and corruptible, and also a life in which the source & originall cause of Life standeth, wherin the highest danger of Eternall Perdition, misery, and calamity doth consist; therefore it is of necessity that we consider the beginning of Life, from whence all these things proceed and have their originall.

3. So now when we consider the life, what it is; then we finde that it is a burning Fire, which consumeth, and when it hath no more [fuell] to feed upon, it goeth out: as may be seene in all Fires. For the life hath its nourishment from the body, and the body from the food, for when the body hath no more food, then it is consumed

consumed by the fire of the life, so that it fadeth and perisheth, as a faire flower when it hath no water, withereth.

4. But seeing there is in Man a life which is Eternall and Incorruptible, which is the soule, which is also a Fire, and hath need of nutriment as well as the Elementary life hath; therefore we ought to consider the property and food of that life, what that is which continually feedeth it, so that it never goeth out in Eternity.

5. And thirdly we finde in the life of our soules, that there is in it a greater hunger after another higher and better life, *viz.* after the highest Good, which is called the *Divine Life*: insomuch that the soule is not contented with its own food, but it desireth with great longing and panting, the highest and best Good, not only for a pleasant habitation, but in a hunger for a food.

6. And so now we perceive in our very great and true knowledge, that every life desireth its [own] Mother, (out of which the life is generated) for a food; as the Wood which is the Mother of the Fire, that the Fire desireth to have, and if it be severed from its Mother it goeth out. In like manner, the Earth is the Mother of all Trees and hearbs, and they desire it; and the water (with the other Elements) is the Mother of the Earth, or else it would be dead [or barren], and there would grow neither metalls, trees, hearbs, nor grasse out of it.

7. We see especially, that the Elementary life consisteth in a boyling, and is a [kinde of] seething, and when it leaveth boyling it goeth out: also we know that the Constellations kindle the Elements, and the Starres are the Fire of the Elements, and the Sunne kindleth the Starres, so that there is a boyling and seething amongst them: but the Elementary life is finite and corruptible, and the life of the soule is Eternall.

8. Now seeing it is Eternall, therefore it must also be from the Eternall: as the deare *Moses* hath written very rightly of it; *That God breathed into Man the living breath, and so Man is become a living soule.*

9. Yet we cannot say, though indeed Man standeth in *a Threefold Life*, that each life is apart in a severall forme; but we finde that they are in one another, and yet each life hath its own working in its Dominion; *viz.* in its Mother: For as God the Father is all, because all cometh from him, and he is present every where, and is the fullnesse of every thing, and the thing doth not comprehend him, also the thing is not God, nor his Spirit, nor the true *Divine Essence*; so that it cannot be said of any comprehensible thing, that it is God, or that God is here present, more then in other places, and yet he is really present, he containeth the thing, and the thing containeth not him, he comprehendeth the thing, and the

thing

thing comprehendeth not him; for he dwelleth not in the thing; but in himselfe, *in another Principle.*

10. So also is the soule of Man breathed in from God, it dwelleth in the body, and is invironed with the Spirit of the Starres and Elements, not onely as a Garment covereth the body, but it is infected with the Spirit of the Starres and Elements, as the Pestilence or other [infectious] disease infecteth the Elementary Spirit, so that it poysoneth its body, and so it decayeth and dyeth, and then the source [or property] of the Starres also breaketh it selfe off from the soule, and consumeth it selfe: whereby the Elementary Mother breaketh off, and so the Spirit of the Starres hath no more food, and therefore consumeth it selfe, but the soule remaineth [a] naked, because it liveth by another food.

[a] Or, *Crude, empty, or feeble, or faint.*

11. Understand us here in this manner; though the soule be thus captivated with the Spirit of the Starres and Elements; so that the source [or property] thereof dwelleth in the soule, yet the soule hath another food, and liveth in another Principle, and is another [thing or] [b] beeing.

[b] *Beeing or substance.*

12. For its Essences [or the faculties or powers of its substance] are *not* from the *Constellation*, but have their beginning, and corporeall union out of the *Eternall Band*, out of the Eternall Nature, which is Gods, the Fathers, before the light of his Love, wherein he entereth into himselfe, and maketh to himselfe the second Principle in his Love, out of which he continually generateth his Eternall Word and Heart, from Eternity to Eternity: where the holy name of God continually ariseth [or discovereth it selfe] and holdeth its *Divine Nature*, as a Spirit in the second Principle, in it selfe, and dwelleth in nothing else, but meerly in it selfe.

13. For although the band of the Eternall Nature is in it, yet the Divine Spirit is not subjected under that Band; for the Spirit kindleth that Band, so that it becometh enlightened and [c] springing with the vertue of the Light in the Love, in the life of the Word and Heart of God, so that it is a holy habitation and Paradise of that Spirit, which is called God.

[c] Or, *Sprouting.*

14. So also the soule of Man is out of the band of the Eternall Originall, Eternally standing therein, and desireth in it selfe, in the second Principle, to presse into God, and to satiate it selfe in the Power of God: but because it cannot with its whole beeing (with its own Essences) enter into the light and power of God; as little as the Eternall Nature can presse into the Light of God, so that it may have the light for its own in its own power, but the Light shineth out of the Love in its own Principle in the Eternall Nature, so that the Light remaineth Lord in the Eternall Nature, because the Eternall Nature doth not comprehend it, but rejoyceth in the Light,

and

and bringeth forth its wonders in the power and understanding of the Light, where then they are revealed. Thus also the soule cannot in its Essences presse into the Light of God, and over-master it, but must in it selfe, in another Principle presse into God, into his Love.

15. For you must here understand another *new Birth in the soule*: for it must not onely presse forth out of the Life of the Starres and Elements, but also out of its own source [or property] of life, and incline its will into the Life of God, endeavouring to be therein: this [inclined or] created will is received of God, and God dwelleth in that will, and so cometh the Divine Life and Light into the soule, and so it is a childe of God: for it standeth in its source [or property] and life, as God the Father himselfe [doth] in the source [or property] of the Eternall Nature.

16. And here we understand, that [d] without the Divine Light (which is the second Principle) in the Eternall Nature there is an anguishing source [or property]: for the band of life stands in the Fire; but when that fire is [e] inspired and captivated by the Divine Love, then the life in it self goeth forwards forth into another source [or property]: for another Principle is broken open for it, wherein it liveth, and that Life is in God; even as God dwelleth in himselfe, and yet is really all himselfe, all is come from his Nature: yet you must understand, not as from the Eternall Nature, onely the soules and the Angelicall Spirits [are so;] but from his [f] created will, which hath a beginning, *viz.* from the Externall; and therefore every thing of this [outward] world is *Transitorie*. And herein we finde the great and terrible Fall of our soule in our first Parents, that it is entred into the Spirit of this world, into a strange lodging, and hath forsaken the Divine Light, wherein it was an Angel and Childe of God: therefore it must goe forth againe out of the Spirit of the Starres and Elements, and [passe] in a *New Birth*, into the Life of God.

17. But because that was not possible for the soule to doe, therefore the Life of God came to us out of Love and Grace into the Flesh, and tooke our humane soule againe in it into the Divine Life in the power of the Light, that we might here be able to presse into the same life to God in a New Birth. For as we went wholly with the soule of *Adam* out from the life of God; (for the children of *Adam* have inherited [all] from their Parents soule, being sprung wholly [from them] as from a Tree) so also hath the life of God in Christ regenerated us againe, so that we *can* enter againe in the life of Christ into the life of God. And thus now, our soule standeth in the Band of the Eternall Originall, infected with the Spirit of this world, and captivated by the wrath of the originall, in the life of

[d] Or, *beyond.*

[e] *Inficiret, is infected or filled.*

[f] Or, *Creaturely.*

of the eternall fire, *viz.* in the *Eternall Nature*; therefore we must every one of us by our selves, presse with our soule in the Life of Christ, to God, into the *New Regeneration* in the Life and Spirit of Christ: and here no hypocrisie, appearing holinesse, or any meritorious works will availe any thing, for the poore soule can *no other way be helped*, except it enter into it selfe (in a new created will) with stedfast earnest purpose and resolution, into the Life of Christ: and then it will be received with very great [g] Glory by God and his children, in the second Principle; and the noble precious Treasure (*viz.* the Light of the Eternall Life) will be given to it, which enlighteneth the source, [or property] of the soule in the first Principle, wherein it standeth substantially with its Essences for ever, and turneth the anguish into love, and the rising and burning own property, into an humble lovely mirth in meeke joy.

[g] Or, *honour.*

18. And thus the soule is a joyfull habitation in the Divine Life, as if I should liken it to a kindled Light, when the wicke of the Candle burneth, and casteth a pleasant light, [or shineth bright] and hath no paine in the shining, but a lightsome pleasantnesse, and yet the wicke continueth burning: yet you must understand, that there is in the burning wicke no paine or woe, but that there is onely a cause of the glance of life; for no *fire* is comparable to the *Divine* [fire].

19. For, the Divine Nature, out of which the Divine fire of life burneth, is [h] filled with the *Love of God*, so that the light of God maketh another Principle in it selfe, wherein Nature is not [i] felt, for it is the end of Nature: therefore the soule cannot comprehend in its own Essences, the light of God to possesse it. For the soule is a fire in the Eternall Nature, and doth not reach the end of Nature: for it continueth in Nature, as a creature created out of the Eternall Nature, which yet hath no comprehensibility: but is a Spirit in a *seaven-fold forme*: whereas yet in the Originality there is *not seaven*, but onely *foure formes* knowne, which uphold the Eternall Band, and those [foure] are the source [or property] in the Anguish, wherein [k] the Eternall consisteth: and thereout the *other* formes are wholly *generated*, wherein God and the Kingdome of Heaven consisteth, and in the foure formes the Anguish and Torment consisteth, if they are singly alone, and therein we understand Hell-fire [to consist,] and the Eternall wrath of God: and although we do not know the Originality of the Essence of God, yet we know the *Eternall* [l] *Birth* which never had any beginning. And seeing it had no beginning, therefore it is the same this day, that ever it was from Eternity: and therefore we may well comprehend what we see and know this day, in the Light of God.

[h] *Inspired or infected.*
[i] Or, *perceived.*
[k] *That which is Eternall.*
[l] *Geniture.*

20. None ought to account us ignorant, because God hath given

us to know his own [m] Essence, which we cannot nor must not deny, upon paine of the losse of the *Divine Light*, and of our eternall salvation, for it is impossible for any man to have it, except it be given him out of Grace in the Love of God: and when that is given to a Man, then that soule standeth in the knowledge in the Wonders of God; which [soule] then speaketh not of things strange and afarre of, but of the things wherein it standeth, and of it selfe: for it becometh seeing in the Light of God, so that it *can know it selfe.*

21. Now that this can be, consider, that the *Essences* of the soule stand in the *Originall* in the *first Principle*, and that the Divine Light shineth in it selfe, and maketh the *second Principle*, and so there are two of *them*; and the soule seeth into the high knowledge of the light of the Second Principle, which shineth in it: why then should it not speake of its native Countrey wherein it liveth: and how wilt thou mad world (in the *third Principle* in the Spirit [or wisdome] of the Starres and Elements) forbid that to it, whereas thou art blinde as to God, and lyest captivated in the Eternall Wrath, in the fource [or property] of the Originall.

22. Now seeing it is so: we will therefore set downe the *Ground of the Eternall Band*, to be a looking Glasse for him that desireth to see: though it be true indeed, that he cannot learne it of *us*, unlesse he *himselfe* enter into the New Birth *into the life of Christ*, that the Divine Light it selfe may shine in him, or elsse [n] wee are but as a Historie to him, and shall not be understood by him.

23. But when wee speake of the source [or Originall] of the fire, and of its kindling (wee meane, concerning the Fire of Life) wee know for certaine, that in its Originall before the kindling of the fire, it consists onely in two formes, and hath but one Mother, which is [o] harsh and draweth to her, and yet there is nothing in her selfe, but a willing of the Eternall Father in the Eternall Nature which he hath appointed in himselfe to reveale, and to declare his *wonders.*

24. Now that Will is Eternall, and is not stirred up by any thing but by it selfe: and if that were not, all were nothing; neither darknesse nor light: therefore seeing there is somewhat, it must needs be the Eternall Will; and that is astringent and desirous [p] of the *Wonders* of the *Creation.* Therefore seeing there is a Desire, the Desire attracteth to it selfe, and that which is attracted in the Desire maketh the Will full, so that the Desire is fulfilled: for the Will is as thinne [or empty] as [q] a Nothing, and that which is attracted into the Will maketh the Will thick [or grosse and full] and that is its Darknesse: and the Eternall Desire standeth in the Darknesse.

25. Now

[m] *Beeing or substance.*

[n] *That which is here written will be but as a Historie without understanding of the mysterious Wisdome couched under it.*

[o] *Astringent or attractive.*

[p] Or, *to Create the Wonders.*

[q] Or, *a vacuum.*

being he is a Spirit in unity; is not called Son in this place: untill the manifestation

25. Now when the Will in the Desire doth attract, that attracting is a sting [[r] puncture or Goade] of the stirring; for the Will is thinne as a Nothing, and is quiet and still, as [if it were] Nothing: but the Will being an Eternall Desiring, therefore it attracteth to it selfe Eternally: and having nothing to attract, it attracteth *it selfe*, and impregnateth [or filleth] it selfe, and so the Nothing cometh to be a Darknesse, and the attracting [s] maketh the sting of the first Essences, so that there is a stirring and *originall of Mobilitie*.

[r] *Pricking or spurring to Motion.*

[s] *Is the spurre to the beginning of the beeing of a thing.*

26. Now the Will cannot endure the attracting and impregnation, for it would be free, and yet cannot, because it is Desirous; and seeing it cannot be free, it entreth with the attracting into it selfe, and taketh [or conceiveth] in it selfe *another Will*, which is, to goe out from the Darknesse into it selfe, and that other conceived Will, is *the Eternall Minde*, and entreth into it selfe as a sudden flash [of lightning] and *dissipateth* the Darknesse, and goeth forth into it selfe, and dwelleth in it selfe, and maketh to it selfe *another* [or second] *Principle* of another Quality [source or condition], for the sting of the stirring *remaineth* in the Darknesse.

27. Therefore now we should speake of the formes of the soure [or astringent] dark Nature. For wee understand that the Darknesse hath a longing after the Light, which eternally [t] standeth before it, but in *another Principle*.

[t] Or, *is presented to it.*

28. For, the two Formes, the soure and the bitter stinging, are the Originall of *All* things, and the Eternall Will is the Mother [or Matrix] wherein they are Generated: and wee are to know that the [u] soureneſse alwayes attracteth with the conception of the Will, and that *attracting* is the stinging of the stirring, which the [x] soureneſse cannot well endure: for the attracting soureneſse desireth the soure strong *shutting up* in Death, and the stinging bitterneſse is the *Opener*, and yet it were a nothing in it selfe without the Will.

[u] *Astringency or attracting.*

[x] Or, *harshnes.*

29. Now when the soureneſse attracteth so strongly, it *cannot endure* the stinging, *viz.* the soureneſses own attracting; but stirreth much more, and the soureneſses may not endure the stirring neither, for it desireth the still *Death*. And thus it is a Chaine and Band, which ever maketh it selfe, and hath *no* [*other*] *Maker*.

30. Now these entring into one another, so swiftly, like a sudden thought, the sting would faine *get out* from the soureneſse but cannot; for the soureneſse generateth and maintaineth it: and not being able to get the upper hand, [or get loose] it *turneth round* like a wheele, and so breaketh asunder the attracted soureneſse, and maketh a continuall [y] hurliburly and mixture, in which the [z] breaking or woe doth consist, yet there is *no* feeling heere, but [they are] onely Formes of Nature: for it is no [a] Materiall, but [it is] the

[y] Or, *stirring up and downe.*

[z] *Corrupting.*

[a] *Materia.*

Originall of the Spirit or Eternall Nature, in the Eternall Will.

31. For the soure desiring, attracteth and maketh penetration, and the bitternesse breaketh it asunder in the turning wheele, and so there ariseth *multiplicity* of Essences, and it is as it were a furiousnesse, or as I may say in a similitude, a *Confusion* of the Eternall Mobility, a cause of the Essences: and this the Eternall Will must suffer [to be] in it selfe, and *therefore* it conceiveth or taketh to it selfe *another Will*, to flie out from this wheele, and yet cannot doe it, for it is its own substance; and seeing it cannot, and yet cannot leave its eternall desire and longing, it holdeth and attracteth to it selfe; so that the Essences are continually generated, and yet (without the desiring) they are nothing; and thus the whole forme standeth in the [b] noise, and is called *MAR*: and seeing the Will cannot be free, it falleth into a great *anguish*, to speake according to Mans understanding, that the *Reader* may comprehend the sense and depth of it.

[b] Or, *sound.*

32. For the Will is the conception, and that which is conceived in the Will is its Darknesse, and the desiring is the Essence, and the contrary will is the wheele of the multiplicity of Essences, so that they are numberlesse, but the multitude is according to the *Mobility* These two formes are the Eternall Essences, and *the Eternall Band*, which maketh it selfe, and cannot doe otherwise.

33. For the vast infinite space, desireth narrownesse and inclosure [or comprehension] wherein it may manifest it selfe, for else in the wide stillnesse, there would be no manifestation: therefore there must be an *attraction* and inclosing, out of which the *manifestation* appeareth: and therefore also, there must be a contrary Will; for a transparent and quiet will, is as nothing, and generateth nothing: but if a Will must Generate, then it must be in *somewhat*, wherein it may forme, and may generate in that thing: for nothing, is nothing but a *stillnesse* without any stirring; where there is neither darknesse nor light, neither life nor death.

34. Now since wee cleerly perceive, that *there is* both light and darknesse, and moreover an eternall stirring and forming, which is *not onely* in the place of this world as farre as our senses reach, but without end and number, where the Angelicall world shineth cleerly, and yet not in the inclosure of the Darknesse; therefore wee should raise our [c] thoughts towards the Angelicall world, *which yet is not* without this place [of this world]: but it is in *another Property*, and in the Eternall Light, and yet there could be no Light except there were a *Genetrix* [or *Matrix* to bring it forth].

[c] Or, *senses.*

35. Now if it shine out of the *Genetrix* [or *Matrix*], then it must come forth out of the *Genetrix*. For the *Genetrix* is a Darknesse, and yet that were nothing neither, if *the Eternall Word* (which

[d] maketh

[d] maketh the Eternall Will) were not there. And in the making or creating, is the *Birth* of the Eternall Beeing. Of which *John* saith; *In the beginning was the Word, which was in the beginning with God, all things were made by it, and without it was nothing made that was made.*

[d] *Attract, frame, or Create.*

36. Consider *heere* my beloved Minde, whence Light and Darkneſſe cometh, alſo joy and heavineſſe: love and hate: as alſo the Kingdome of Heaven, and the Kingdome of Hell, good and evill, life, and the ſhutting up in death.

37. Thou ſayeſt, God hath *created* it; very well: but why art thou blinde, and doſt not acknowledge it, whereas thou art indeed *the ſimilitude of God?* Why ſpeakeſt thou *more* of God then thou knoweſt and is *revealed* or manifeſted to thee? Wherefore doſt thou make [e] *Lawes* concerning the will of God, of which thou knoweſt *nothing* ſeeing thou doeſt not know *Him?* Or why doſt thou ſhut up thy life in death, whereas thou mighteſt *well* live, and know God who *dwelleth in thee?* for thou heareſt it alſo from St. *John*, that *all things are made by the Word.*

[e] *Cannons and Ordinances.*

38. Seeing then, God is the Word which hath made all things, he muſt therefore be *in all things:* for a Spirit is *not* a made thing but a generated thing in it ſelfe, which hath the *Centre* of its Birth in it ſelfe, or elſe it would be corruptible: therefore now the *Centre* muſt ſtand in the Eternall Maker, or elſe it were *tranſitorie*: for there is nothing from Eternity but the Word, and the Word was God: and therefore it muſt needs be its *own Eternall Maker* of it ſelfe, and it ſelfe muſt expreſſe it ſelfe as a Word out of it ſelfe, as out of its own Maker.

39. For where there is a Word, there alſo is a ſpeaker to ſpeake it. Now ſince it is the Father that ſpeaketh it, and the Word which is ſpoken out of the Centre of the Father is the Sonne thereof: and ſeeing the Father in his Centre calleth himſelfe a Conſuming Fire, and yet the Sonne (the Word) is a Light of Love, humility, meekneſſe, purity, and holineſſe, and that the Father of the Word is ſo alſo called and acknowledged *throughout the holy Scripture*: therefore wee ſhould conſider the ſource of the Fire in the Centre of the Father, ſeeing *the Father and the Word is one*, and yet *in two* [*diſtinct*] *formes*; and that alſo the Wrath and the Anger, together with the Abyſſe of Hell ſtandeth in the *Centre* of the Father.

[f] *Quality, or property.*

40. For St. *John* ſaith: *Of and through it are all things, and without it was nothing made:* for when the Word deſired to make [or create] it and the Father through the Word, then there was *no* Matter for him to make it of: for All was [as it were] *nothing*, neither Good nor Evill, neither Light nor Darkneſſe, but the *Centre* ſtood there; for the Will is his Heart, Sonne, and Word, which onely is the Eternall

nall Beeing, and the *Band* which maketh it selfe, and yet the Deity may *not* thus be comprehended, because a Beeing affordeth a [distinct difference or] divisibility, and appeareth in *two* Principles.

41. Therefore wee will lay before you the Ground, as wee *certainly* know it: and our purpose in writing is to the end, that you might see, *how blinde* you are, and how without knowledge you meddle, when you make such huge [g] *Expositions* of the Writings of the *Saints*, about the Essence and Will of God, and yet know him *not*.

[g] *Comments, Sermons, or Glosses upon the Scriptures.*

42. You persecute, despise, and disgrace one another, you raise warres, uproares and Tumults, and make *desolate* Countries and Nations, about [what is] the true knowledge of God and his will, and yet you are as blinde as a stone concerning God: you doe *not* know your own selves, and yet you are so furiously mad that you contend about [your knowing of] God, who is the maker, preserver, and upholder of all things; who is the *Centre* in all things: so also you strive about his Light, which yet did never appeare in wrath and malice or wickednesse: but in friendly meek humility and in love, his Centre *springeth up*: and you are so furious and mad, and yet suppose that you have it upon your *Tongue* in your [h] malicious contention: you have it *not*: but you have meerly the history of the Saints, who have had the light shining forth out of their *Centre*: and therefore *they have spoken from the Holy Ghost*, which proceedeth out of the Light. But you take their words, and the Centre of your Heart is fast shut, you run galloping in the foure Formes of wickednesse or malice, [*viz.* in *Pride*, *Covetousnesse*, *Envy*, and *Anger*].

[h] *Wicked.*

43. Therefore I will shew you the Ground, of the *two Eternall Principles* [that spring] out of one *Centre*, that you might yet see, how you run on in *the Kingdome* of the Devill; to try whether you will yet turne and leave off your pride, and enter into your selfe, and so you might attaine the Highest Eternall Good.

44. Therefore I will shew you, what wee are in soule and body, also what God, Heaven and Hell are; doe not take it to be a [i] fiction, [opinion or conceit], for it demonstrates it selfe *in all things*, there is nothing so small, but it stands manifest therein, and doe not blindfold your selves in your base pride, in your conceitednesse, but search the Ground of *Nature*, and then you shall [k] understand all things: and doe not run on so furiously upon the bare *letter* of the Historie, doe not make Lawes according to your own conceits and opinions so blindly, *by which* you persecute [vex and prosecute] one another, in this you are blinder then the Heathens.

[i] *Or, a Fancy.*

[k] *Learne or finde all things experimentally.*

45. Search after the Heart, and after the Spirit of the Scriptures, that it might be borne in you, and that you might open the Centre of

of *the Love of God*; and so you might know God, and *rightly* speake of him. For from the History *none* should take upon him to be a Master, or call himselfe a knower of the Essence of God, but from the Holy Ghost, which appeareth in *another Principle* (in the *Centre* of Mans life) unto those that seeke it in true earnestnesse, as we are commanded by Christ to knock and seeke for it of his Father (*viz.* in the Centre of the life) with true earnest desirous humility, and *wee shall finde it.*

46. For none can know or rightly seeke or finde God his Lord, without the Holy Ghost, which springeth forth from the Heart of the humble seeker, and enlighteneth the Minde, so that the senses are enlightened, and the desire is turned to God, that person only findeth the deare Virgin *the wisdome of God*, which leadeth in the right way, and bringeth to the fresh waters of Eternall life, and quickneth the soule, and so the *New Body* groweth on the soule, in Christ; of which wee will hereafter following, write according to its high and precious worth.

1 *Inward senses or thoughts.*

47. Wee advise the seeking Reader that loveth God, to consider concerning God; and that he doe not collect in his minde and thoughts, and seeke for the pure Deity *onely aloft* above the Starres dwelling there only in Heaven, thinking that he doth rule and governe only by his Spirit and power in this world, as the *Sunne* standeth aloft in the Deepe, and worketh by his beames all over the whole world: no.

48. The pure Deity is in all places, and all corners, and present every where all over: the *Birth* of the holy Trinity, in one Essence is every where: and the Angelicall world reacheth to every part, where ever you can thinke, even in the midst of the Earth, Stones, and Rocks: as also *Hell* and the Kingdome of Gods wrath, is *every where* all over.

49. For the severe Kingdome in the Anger of the Darknesse, is in the *Centre*, and keepeth its Source and Dominion in the Darknesse: and the Deity goeth forth (in the *Centre*,) in it selfe, and maketh a habitation [of joy] in it selfe, but unsearchably or incomprehensibly to the Darknesse, because it openeth *another Principle*: for the Eternall Word is the Eternall Will, and a cause of the Eternall Nature: and *the Eternall Nature* is the Eternall *Father*, wherein all things are created *by* the Word, you must understand, in the Eternall Nature. And if the Eternall Will, did not create in it selfe [another or] a *second Will*, to goe forth, (as a shining light flameth forth from a Candle, and departeth not away from the Candle) the Father would be *alone*, and be only an austere Darknesse: also this world (*viz.* the *Third Principle*) could *not* have been created.

50. But

56. But the Father contraeth in him the Eternall Nature in his own Essence, and is the Eternall Will it selfe, and generateth out of himselfe [another or] a *second* Will, which, in *the first* Eternall Will (which is the Father) openeth the Principle of the Light, in which, the Father (with the Eternall Essences, in his Eternall Originall Will) becometh amiable, friendly, milde, pure and Gentle: and so the Father is *not* in the source [or quality] of Darknesse: for the *recomprehended* Will (which goeth forth out of the Centre, and *dispelleth* the Darknesse) is his *Heart*, and dwelleth in it selfe, and enlighteneth the Father, [or is the glance and light or lustre of the Father], and that will is the *Word* of the Eternall Father, which is generated out of the Eternall Essences: and is rightly *another Person*: for he dwelleth in the Fathers Essences [or Essentiall powers] in himselfe, and is the *Light of the Father*, and this Word (or Will) hath created *all* things, (understand, out of the Essences of the Father) for it [the Word] is the *Eternall Omnipoteney*; because it cannot be comprehended by the Eternall Essences, for it breaketh asunder the Eternall Essences, and dwelleth in it selfe, and shineth out of the Essences, and yet it cannot depart from the Essences, as little as the glance or light departeth from the fire.

The Second Chapter.

1. SEeing wee have mentioned such a ground to you, wee will shew you *further* the ground of the [a] *Genetrix* [or *Matrix*] for wee see it cleerly in this world, in the Dominion of the Elements: (and yet *much more* in our selves, in our *Minds*, whence the senses [or thoughts] arise, whereby they walk, converse, and direct all their Actions:) that there is a *Genetrix*, which doth afford so much: and if there be a *Genetrix*, then there must be a *Centre* or *Circle of life*, wherein the *Genetrix* hath its Dominion: for the nothing doth *not* move nor stirre, but if there be a stirring, that moveth every life, that must not be a strange, [or Heterogene] thing, because it is in every thing that things *own* spirit and life; as well in the vegetive and sensitive as in the sensitive living [things].

[a] Begettresse, *pregnant Mother or womb of the Conception of the Birth.*

2. And let not the dissemblers, and hypocrites mis-leade you, who are meere Book-learned in the Historie, and boast and vapour with strange Languages, and would be respected for it, whereas they understand them *not* in the least: they understand not *their* Mother Tongue, if they understood *that* right (together with the Spirits of the Letters) then they would know *Nature* therein.

3. It

3. It is meere Pride, that forbiddeth you to search or seeke, that you should not finde; and that (the Pride) with her crowned [or cornered] Cap may domineere (like a proud woman), over the Wonders of God: for so the *Devill* would have it; that he might not be knowne: they are more blinde then the simple Laity.

4. If you desire to seeke, then knock, that the *right* doore may be opened for you, and seeke in the *feare* and the *love* of God, and you *shall* finde well enough, let not the calumnies of the proud divert you: For if the right doore be opened to you, then you shall see how very blinde [b] they are: their pride hath blinded *the whole world*, so that every one looketh meerly at their eloquency, [brave Language, or good expressions] and upon their [severall] strange Languages, and thinke they understand very well. Thus they domineere over Mens soules, whereas their knowing is altogether doubtfull, as may be seene by their *Disputations* and Contentions.

5. Therefore I say still, none should *trust* their soule with such hypocrites and dissembling men: for the soule standeth not in this world, but in the *Originall* of the Essence of all Essences, and it is in the *Centre of the Eternall Band*, wherein God, and the Kingdome of Heaven and Hell standeth; and if it [the soule] attaineth the love of God in the Light, (which dwelleth in the *Ground* of the soule) it may *well see* the Eternall Nature, as also, God, and the Kingdome of Heaven, and of Hell: if it doe *not suffer* it selfe to be blinded: it is *not* hard or difficult: it is *but* to goe about the new Birth, or *Regeneration* out of the Darknesse into the Light; without which you *cannot* reach the Depth in the *Centre*.

6. And now if we will speak of the *Centre*, or *the Circle of the Life*, wee must consider the *Genetrix* [or *Matrix*], which is the *Centre, and the Essence of all Essences*. All things are Generated out of the Centre, and out of that which is *Generated* all things are *created* which are in Being. And wee have cleered to you the Ground, how the Eternall Word was in the beginning (as in the Centre) and the Word is Gods, and *the Eternall Will* is that Word. For the Eternall God hath that will in him, and that is his heart, and in that recomprehended will (in the Eternall Father of all things) the Eternall Deity hath its Name GOD.

7. For wee cannot say, that God hath a Maker, as also the Will hath no Maker, for he maketh himselfe from Eternity to Eternity continually, whereas it is not a making neither, but an Eternall [c] Generation. The Word in the Father, and the Spirit which goeth forth from the Power, is the Life of the Deity.

8. But now wee see that the *Mark* standeth in the Centre: for God is also an *Angry Zealous*, or *Jealous God, and a consuming Fire*; and in that source [or quality] standeth the Abysse of *Hell*, the anger

[b] *Those that call themselves the Clergie, or Divines.*

[c] Or, *Birth.*

[d] *Venome or the corruption.*
[e] *Fierceneſſe or ſtinging ſharpneſſe.*

ger and malice of all the Devills, as alſo the [d] Poyſon of all Creatures: and it is found that without poyſon and [e] eagarneſſe there is no Life: and from thence ariſeth all contrariety and ſtrife: and it is found, that the ſtrongeſt and moſt eager is the moſt uſefull and profitable: for it *maketh* all things, and is the *onely cauſe* of all mobility and life.

9 For as is mentioned before; The Eternall Word (*viz.* the Eternall *Will* of the Father) is the Creator of all things, and the Eternall Father, is the *Beeing* of the Will, out of which the Word hath created all things. Now the Eſſences are the beeing which *cauſeth* the Will: for heere you muſt underſtand, that there are two Wills in one Beeing, and they cauſe *two Principles*: One is the Love and the other is the Anger or the Source [or property] of Wrath. The *firſt* Will is not called God, but Nature: the *ſecond* Will is called A and O, the beginning and the End from Eternity to Eternity: and in the firſt Will Nature could not be manifeſt, the ſecond Will [it is, that] maketh Nature manifeſt, for the ſecond Will is the vertue in the ſtrength, and the one would be *nothing* without the other.

10. Seeing then, that the Will of the Father in the Eternity, is the firſt, therefore alſo he is the *firſt* Perſon in the Ternary, *viz.* the *Centre* it ſelfe. So now the Will or the Centre is, to deſire to Generate the Word or Heart: for it is nothing elſe, and it can be called nothing elſe, but the *deſiring* in the Will.

11. Thus we ſearch in a deep ſence in the Minde: and do finde, that the deſiring is eagar and *attractive*: for it is the ſtrong might: not in one point onely, but every where all over, contracting the wideneſſe into narroweneſſe, to manifeſt it ſelfe [therein]. For elſe there would be nothing in the whole Deepe, and there would appeare nothing, but all would be ſtill and quiet.

12. But now the deſiring *attracteth*, and yet it hath nothing there but it ſelfe: and that which is attracted is the impregnation of the deſiring, and maketh the deſire *full*, and yet is nothing but a darkneſſe, for that which is attracted is thicker then the will, and therefore it is the darkneſſe of the thin Will.

13. For the will is as thin [or empty] as [if it were] *nothing*, and very ſtill and quiet: but the deſiring maketh it *full*, and the going forth in the deſiring is the *Eſſences*, viz. a ſting of ſenſibility, (which is againſt the ſenſibility) which the deſiring alſo cannot endure, but attracteth the more vehemently to it, and ſo the ſting or punCture is the greater, and rageth *againſt* the attracting; and yet cannot get out of it, for the deſiring *generateth* it, and yet cannot endure it, for it is ſuch an Enmity as [is between] heate and cold.

14. And so the desiring, which in it selfe is an earnest longing, by its longing doth *awaken* such a raging (which doth so sting in that will) that the longing becometh very soure and strongly attracting, that it might *hold* the sting fast, whereby the sting as a stirring life, affordeth mobility, in which the longing attaineth the first crack [or shreek] of trembling, from whence ariseth a contrarious *Anguish*: for in the Anguish of the longing (in the hard attracting) is caused a *sharp coldnesse*: and the attraction is eager, bitter and stinging, so that it affordeth a terrible strong *Power*, which the sting cannot endure, but would faine breake away, and yet it cannot: For its own *Mother* that generateth it, holdeth it, and so being it cannot get away upwards, it runneth round like a *wheele*, and breaketh asunder the contraction, from whence the Essences of multiplicity doe arise.

15. And this is the *right Centre*: for in the wheele doth exist the nature of Mobility and of the Essences: and it is a *Band* of the Spirit, though without [f] feeling or understanding: but in this Forme it is onely called, the Centre: for it is the Circle of life, which the desiring hath shut up, out of the still wideneſse, into narrowneſse: although it is not comprehensible, but every where *meerly spirit and forme of Nature*.

[f] Or, *perception*.

16. Seeing then that the Raver maketh such a stinging bitter wheele (in the sharp cold) therefore the Centre is so *terrible* like a great Anguish, where the life is continually broken, [or *destroyed*] and by the Essences is also *built* [againe] in such a manner, and is like to Life and Death.

17. The *Philosophers* and high [g] knowers of *Nature*, write, that Nature consisteth in three things, *viz.* in [h] *Sulphur*, *Mercurie*, and *Salt*, which is very right: but the simple will understand nothing therein: and although the apprehension of it was open to the *wise* [so that they *understood* it] yet at this present time, *very few* understand the *Centre*, but they have it in the Historie, as also [they have] the *Divinity* or Theologie from the mouth of the *Apostles*, which at present is also no other then a *Historie*, without the power and the living Spirit, (which was among the Apostles) as is cleerly testified by their contentious disputations, lip-labour and *dead Letter* [in their Teachings].

[g] *Naturalists*.

[h] ☿ ☽ ☉

18. Now seeing wee have through the Divine Grace attained the *Light*, and are able to know the Centre, which *is the Birth of our life*: wee have power to demonstrate it, and shew what is comprized and understood in the three words, *Sulphur*, *Mercurie*, and *Salt*: not that we thereby despise the ignorant blindneſse: but as a Christian wee would willingly afford and shew *them* the Light. And although our speech seemeth simple, yet our knowledge, meaning,

and apprehension is very *Deepe*: none should be offended at the simple speech: as if wee had *not* the deepe apprehension. Let him but reade it with a true earnestnesse, and consider seriously of it, *in the feare of God*, and he *shall* finde well enough what Spirits childe wee are, in this writing, but wee would have him faithfully warned, concerning the scorners and hypocrites.

19. As is mentioned concerning the *Sulphur*, the Centre is and may very well be called *PHUR*: but if the Light be generated, the light that shineth out of the *PHUR* is called *SUL*, for it is the *soule* thereof. And as I say of the dark Centre, wherein the Divine Light is generated, the same I say also of Nature; though indeed they are one: but wee must so speake; that wee might bring it into the thoughts of the Reader, that he might *incline* his minde to the Light, and *so attaine it*.

20. For the *two* Formes: *viz.* sharp cold; and bitter stinging, which are generated by the longing in the Eternall Will; they *hold* the Centre, and make the wheele of the Essences, whence the [1]senses, as also perception and mobility continually arise, Eternally.

[1] Or, *Thoughts.*

21. Now these two formes are in very great and terrible anguish, in themselves, *without* the other formes that are generated out of them. For the attracting sharp soureness is like to *hard* stones, and the sting of the attracting is the breaker of the astringency: and so it is like a wheele, and may well be called *PHUR*, as the Language of Nature in that syllable *doth declare*.

22. Therefore though the two formes enter so terribly in themselves into the *Will*, and hold the Will in the darkenesse, yet the will cannot be *captivated*, for its own propriety is to be *meeke* and quiet, and that propriety it *cannot* loose in the two Formes, for it is incomprehensible; and yet it must be *in* the two Formes, and dwelleth in the sting, and is the flash thereof: for the two Formes are darke in themselves, but the Will is not [so], for it is free in it selfe: but the two Formes take it into their property: for it is their *Father*, and it sharpeneth it selfe in their properties, so that it shineth as a flash [of lightning].

23. For the soure astringency maketh *dark*; and the bitter sting (in the wheele) *dissipateth* the Darkenesse: and so the liberty of the still will *shineth* in the wheele in the whirling as a flash [of lightening]: for the will so sharpeneth it selfe from the soure astringency, that it becometh very *strong*, for it is as when steele and a stone are knocked one against another to strike *fire*.

24. For there is understood to be in the Fire, *two things*; viz. the liberty [k] without Nature, and the soure strongnesse of Nature; as you have an Example in a *stone*, out of which you strike Fire. For when you strike upon the *sharp* of the stone, the bitter sting of Na-

[k] *Extra naturam.*

tur

ture sharpeneth it selfe, and is [l] stirred in the highest *Degree*. For Nature is dissipated or [m] broken asunder in the *sharpnesse*, so that the liberty shineth as a flash [of lightning] : and that you may heere see to be true : for as soone as the liberty *shineth*, it consumeth the Darknesse, and thence it cometh, that the *sharpnesse* of God the Father *is a consuming Fire*. For as soone as the flash in the sharpnesse seizeth on any thing that is essentiall, it *consumeth* it instantly, so that there is *no* nature more left.

[l] *Vexed or angred.*

[m] *Shivered to pieces.*

25. And the cause of the flash going out so *suddenly*, is that the sharpnesse cannot retaine it : for the flash is *free* from Nature, and is onely seene in the breaking.

26. And wee give you to understand, that this *liberty* without the Nature, is God the *Father* : and the Nature is thus generated in him, so that he is *Omnipotent* over Nature, even as the minde of Man is above the senses ; for it hath all one Originall, as wee will shew you hereafter following.

27. Further concerning the *Birth of Nature*, wee give you to understand this by way of similitude : When the flash shineth thus in the soure anguish, then there is a very great crack, which the soureness captivateth, and terrifieth much more, for its dark propriety in the soure Death is *killed* in a moment, so that it looseth its soure propriety and sinketh back, and can no more attract so strongly ; and then the flash goeth directly through the *sting* of the raging of the whirring wheele : where the sting must spread forth on each side, and the flash goeth through the *midst* ; and so the wheele cometh to be a Crosse, and can no more whirle about, but standeth shivering in the sharp Might of the Will of the Eternall Liberty, *which is God the Father*.

28. And now when the strong soureness hath captivated the flash of the Liberty, that it looseth its propriety ; then the *fourth* forme (*viz.* the *Salt-Spirit*) is generated : for the sterne harshnesse, becometh pliant from the fire and the crack ; and yet retaineth the sharpnesse : and so this forme is like a sharp *Water-Spirit* : and the flash (*viz.* the crack) is the *third* forme, and maketh in it selfe in the soure killed-anguish, a *Brimstone-Spirit*.

29. For if the sterne soureness looseth its first dry propriety, it must be soft, and yet it cannot, for it is *terribly* sharp : and heere is the [n] *Mark* of the *Eternall Death* : for the desire out of the free will, cannot attract so any more : for it standeth in the anguish of the Crack, and yet retaineth its propriety in the attracting.

[n] *Mark, Butt, Goale, or limit.*

30. For every anguish hath a desire to goe forth from the source [or paine] : and it is the naturall right of the anguish to *expell* from it selfe, and yet it cannot, but the paine is thereby more stirred and greater : as may be understood in a raging swelling sore, where the Member

o Or, *humours.*

Member in the o Essences laboureth to be *ridde* of the paine, and by the labouring of the Essences the sore becometh bigger, and the source (in the *Brimstone-Spirit*) is swelled up: and the more the o Essences strive, the *greater* is the wheele of the Anguish.

31. Thus I propose *Nature* to you, to be considered of, which if you consider it *well*, *cannot* be spoken against: for it appeareth in all things, and it hath its Birth just so. And Nature standeth thus in *foure Formes.*

p Or, *soureness, tartness, or astringency.*

32. *First*, in a soure and strong attracting, which is called p *Harshness*, and maketh in it selfe sharp coldness.

q Or, *spurre.*

33. And then *secondly*, the attracting is its q sting, which rageth in the soureness, and breaketh the hardness, and maketh the wheele of the innumerable Essences, wherein the *Wonders* are generated.

34. But the flash of the Liberty of the Eternall Will, which sharpeneth it selfe in the soureness, and turneth to *consuming Fire*, breaketh its wheele, wherein as a flash it penetrateth through in a moment, and terrifieth its Mother, the soureness, which looseth her hard propriety, and is changed into a sharp nature like *Salt*; and in this sharpness, the sting also looseth its own right and becometh bitter: for it hath in it *two* Formes, *viz.* the raging, and also the flash of the Fire, which are like Brimstone, and it is the might of the *kindling* of the Fire, for the source [or property] of the Fire standeth therein.

35. Understand us right thus: the flash of fire out of the sharpness maketh the *third* forme in Nature: for it maketh in the soureness, and out of the Rager (the bitter sting in the tart anguish) a Brimstone Spirit, wherein the *flash* standeth, and is the soule (or the Eternall Life) of the *foure* Formes. For the anguish maketh in it selfe *againe* a desire to flie out from the anguish, and yet there is *nothing* that can flie away, but so it is in the *Centre*, and is called the Centre no more.

36. The *fourth* Forme is the changing of the hard soureness, *viz.* the Crack of the flash: The dark hardness perceiving that it is feeble, and as [it were] dead and overcome, and is then turned into *SAL*: and yet retaineth the propriety of the soure attracting.

37. Thus the foure Formes of Nature, are no more called the *Centre*, though indeed they have the Centre in them, and in their Originall, but [are called] *Sulphur*, *Mercurius*, and *Sal*. For the Brimstone-Spirit is the *Soule* of the foure Formes: for it hath the fire in it, and the anguish in it maketh *another* Will: so that the foure Formes have an Eternall will in them which is their *own*: for that will is to flie aloft out of the foure Formes, *above* Nature, and to kindle Nature in the *Fire*, and so to be in a horrible might, as may be

r *Kindle the Fire in Nature.*

be [discerned and] considered in the Devills, who live in *such* a Will as this, as wee shall shew afterward.

38. Thus understand us rightly, what the [f] Wisemen of old have understood by the three words, *Sulphur, Mercurius*, and *Sal*: though they all could not apprehend the high Light; yet they understood it well enough in the light of this world, *viz.* in the third Principle, all which ha h one and the same understanding and meaning; only they *understood not* the three Principles: or else they *had known* God; and so they remained in the light of this world as Heathens with their understanding. For they have found the *soule* of the foure Formes in the light of the vertue of the Sun [only], and the *second Principle* was no further revealed to them.

[f] Or, *Philosophers.*

39. There the soule standeth in the Eternall Band, and there, in the Crosse of Nature, out of the Originall Eternall Will, is the *Eternall Word* Generated, which is the Maker and Creator in Nature, and this hath been hidden to them, even to this very day: but the Time discovereth it, where it standeth as a [t] Banner: of which [shall be spoken] in its place.

[t] *To be seene.*

40. And deepe considerate Reason hath very cleerly in our description, what *Sulphur, Mercurius*, and *Sal* are: for *SUL* is the soule, and is a Brimstone-Spirit, which hath the flash of fire with all Formes in it: but if the power and light of the Sunne doe operate therein (seeing the soule standeth in flesh and bloud) the Sunne with its friendly beames, maketh out of the soure Salt-Spirit, *an Oyle*, and kindleth the Fire: and so the Brimstone-Spirit burneth, and is a *Light* in the Essences: and out of the anxious Will cometh the Minde: and out of the wheele of the Essences come the thoughts: for the vertue of the Sunne hath also the Minde, so that it doth not stand in the Anguish, but rejoyceth in the vertue of the Light.

41. Thus *SUL* is the soule: in an hearb it is the Oyle, and in Man also, according to the Spirit of *this* world in the third Principle, which is *continually* generated out of the anguish of the Will in the Minde, and the Brimstone-Worme is the Spirit, which hath the Fire and *burneth*: *PHUR* is the soure wheele in it selfe which causeth that.

42. *Mercurius* comprehendeth all the foure Formes, even as the life springeth up, and yet hath not its beginning in the Centre as the *PHUR* hath, but after the flash of fire, when the soure dark forme is terrified, where the hardnesse is turned into pliant sharpnesse, and where the second will (*viz.* the will of Nature, which is called the Anguish) ariseth, there *Mercurius* hath its Originall. For *MER* is the shivering wheele, very horrible, sharp, venomous, and hostile; which assimulate it thus in the soureneſse in the

flash

flash of fire, where the foure wrathfull life *ariseth*. The syllable *CU* is the pressing out, of the *Anxious* will of the Minde, from Nature: which is climming up, and *willeth* to be out aloft. *R I*, is the comprehension of the flash of Fire, which in *M E R* giveth a *cleere* Sound and Tune. For the flash maketh the tune, and it is the Salt-Spirit which [u] *foundeth*, and its forme [or quality] is gritty like sand, and herein arise noises, sounds, and voyces, and thus *C U* comprehendeth the flash, and so the pressure is as a *Winde* that thrusteth upwards, and giveth a Spirit to the flash, so that it liveth and *burneth*. Thus the syllable *U S* is called the burning Fire, which with the Spirit *continually* driveth it selfe forth: and the syllable *C U* presseth continually upon the flash.

[u] Or, *knocketh*.

43. And the third word *S A L* is the Salt-Spirit; because the auntient [x] Wisemen saw, how Nature is thus divided into many parts, and that every Forme of Nature hath a particular Matter in this world, as may be seene in the Earth: and that the Salt-Spirit especially is the *greatest* in corporeall [y] things, (for it preserveth the Body that it doth not decay) therefore they have rightly set downe this Gate onely; which is the Mother of Nature. For out of *this forme*, in the Creation, Earth, stones, water, and all sorts of Mineralls, were made, yet with the *mixture* of the other Formes; as you shall see hereafter: My beloved Reader, understand us thus according to our own sense, meaning, and apprehension.

[x] *Philosophers*.

[y] Or, *substances*.

44. The *foure* Formes in *themselves*, are the Anger and the Wrath of God in the Eternall Nature: and they are in themselves nothing else but such a source [or property] as standeth in the Darknesse, and is not materiall, but an Originality of the Spirit, without which there would be nothing.

45. For, the foure Formes are the *cause* of all things, as you may perceive, that every life hath poyson, yea the poyson it selfe is the life: and therefore many creatures are so venomous, because they *proceed* from a poysonous Originall. And you must know, (though *these* be the *chiefe* causes of Nature) that Nature consisteth in very *many* more other Formes: for this maketh the wheele of the Essences, which maketh innumerable Essences: where every Essence is againe a Centre: so that a whole Birth of *cleane another* Forme may appeare.

46. *Therefore* the Power of God is unsearchable: and our writing is not to that end, that wee should search out the ground of the Deity in the Eternall Nature [and lay it before any]: no, that cannot be: but wee will *direct* the blinde the way that himselfe must goe: wee cannot goe with *his feete*, but (as a Christian) we would faine lead him, and impart to him what we have; not out of boasting in our selves, but that wee might helpe to plant the great body

[consisting]

[consisting] of the Members in Christ; of which wee will make mention hereafter: to which *end* these very high things are mentioned, that wee might shew you the right marke in the Originall: that *your selfe* might see, and learne to understand the course of the world, and how blinde *all* are concerning God, and what the cause and end of [a] it is.

[a] *The blindnesse of the world.*

47. Wee tell you this; that you might rightly consider it; for, these *foure Formes* are in all things: yet in this world (as in the third Principle) they are not understood [to be] in their [a] very eager Essences. For the *vertue* of the Sunne, in the Elements *tempereth* all things, so that the Essences stand not in such a wrathfull source [or property]; but are as a pleasant friendly life: as the *Light* out of the second Principle, (which is the Light out of the Word & Heart of God the Father) doth enlighten the *foure Formes in the Centre* of the Angelicall Spirits, so that they are in their own Centre, friendly, lovely, and very pleasant.

[a] Or, *their utmost effect.*

48. And you should well consider *the Fall of the Devills*, who have lost the Light of the Heart of God, and must now stand in the foure Formes of the *Originall*, in such an anxious source [or condition] as was above mentioned.

49. Thus is the soule of Man also *together* out of this Eternall Band breathed into Man, and *enlightened* from the light of God: but in the fall of *Adam* it is gone out from the Eternall Light of the Heart of God, into the light of *this* world: and it hath now to expect (if it have not entered againe into the light of God, when the light of this world doth breake off from it) that it must then remaine in the foure Formes (without the light) in the first *Birth* of the life, with the Devills.

50. For the foure Formes (without the Eternall Light) are the Abysse, the Anger of God, the Hell, and the horrible flash of fire in the wheele of [b] Corruption in the flying up of *Mercurie* [or the terrible cracking noyse]. *Their light* is in the Brimstone-Spirit, which they must awaken in themselves: *or else* their Spirit standeth in Eternall Darknesse, & its *living Forme* of the Abysse is a Dominion of a severe [eager property or] source, which climeth up in the flash of Fire [willing to be] above God and the Kingdome of Heaven, and yet cannot reach, nor feele nor see them: for [c] it is a *Principle*, which comprehendeth neither this world nor the Angelicall world: and yet is *not severed*, [but is] in [one and the same] Place.

[b] Or, *breaking.*

[c] *The Eternall Darknesse.*

51. For wee offer to your consideration: that as wee Men with our [Earthly] eyes which wee have from this world, cannot see God and the Angells: which yet are every moment present to us, yes the *Deity it selfe* is in us, and yet wee are not able to compre-

hend it, except wee [d] put our imagination and earneſt will into God, and then God appeareth to us in the Will, and *filleth* the Minde; where wee feele God and ſee him with our eyes, [*viz.* the eyes of our Minde.]

[d] *Set all our thoughts and reſolutions upon God and Goodneſſe.*

52. So alſo if wee put our imagination and will into evill [and wickedneſſe], then we receive the ſource of Hell in the Wrath: and the Devill layeth *faſt hold* on our very Heart in the Anger of God, yet wee ſee him not with theſe eyes; onely the *Minde* and poore ſoule in the Eternall ſource of the Originall, underſtand it and tremble at the Wrath: ſo that many a ſoule deſpaireth, and caſteth it ſelfe into the ſource of the Originall, and driveth the body to death, by ſword, the rope, or the water, that it may *thereby ſuddenly* be ridde of the torment, or ſource, in this life, which is from the Third Principle. For that ſoule ſtandeth *between* the Kingdome of Heaven and the Kingdome of this world, in ſcorne, and *therefore* maketh haſt to the Abyſſe.

53. Alſo wee give you very *earneſtly* to conſider: that God did *not* create a peculiar Hell and place of Torment, on purpoſe to plague the Creatures, *viz.* Angells and Men; becauſe *he is a God that willeth not Evill*, and doth himſelfe forbid it: and hath therefore ſuffered his Heart to become Man, that he might redeeme Man out of the Eternall anguiſhing ſource [or torment] of the Abyſſe, which endureth *for ever*.

54. And therefore as ſoone as the Devills went away from the light of God, and would domineere in the Might of the Fire, over the Meekneſſe of the Heart of God, they were immediatly *in the ſame* houre and *moment* in the Abyſſe of Hell, and were held by it: for there was no peculiar ſource [or place of Torment] made for them: but they remained without God, in the foure Formes of the Eternall Nature.

55. So alſo it is with the ſoules of Men, if they doe not attaine the Light of God; which yet with great longing ſtandeth before the ſoule, and it is hidden in the very *ground* of the ſoule. And the ſoule is to doe no more, but put its will, (as a ſprout out of the foure Formes) againe into the Light of God, where then it is *regenerated anew in the Will*, and in the Life of God.

56. Wee give the Courteous Reader to underſtand: that the [Helliſh] creatures, which are the Devills and the damned ſoules, have *not onely* foure Formes in the Band of their life; but their Formes are infinite, like the thoughts of Men: and they *can* turne themſelves into the Formes of all Creatures: but there *are* onely foure Formes *manifeſt* to them, as alſo in the Abyſſe of Hell: but they may bring forth *every* forme out of the *Matrix*, *except* the light, the Fire is their right life, and the ſoure aſtringency of the Darkneſſe, is their right food.

57. For

57. For one Essence nourisheth the other, so that it is an Eternall Band: and so the Devills and damned soules are onely living Spirits in the [e] Essences of the Eternall Originall: out of which they are also created: for the *Matrix* is the originall *Genetrix*, which continually generateth it selfe out of the Eternall Will.

[e] Or, *essentiall powers.*

58. And in that respect, [or according to this forme or property] God calleth himselfe *a Zealous* [*or Jealous*] *Angry God, and a Consuming Fire*; for the fire of this Originall is consuming, for it is the Centre of the Eternall Band. Therefore if it be kindled in the foure sharpnesse, it consumeth all whatsoever appeareth *Essentially* in the foure Formes, (you must understand, all that which is not generated out of their source [or property,] for the Devills are from the same source or property, *it cannot consume them*, for they are crude [that is] without a body) as may be seene by the sacrifices of *Moses* and the Children of *Israel*, which the fire devoured, as also by *Eliah* and the two Captains over fifties, in that the fire of God twice devoured fiftie, when *Israel* was led in the source of the Father by the Word: [that is, when *Israel* was disobedient to the light and Word, and *thereby were given up* to the Wrath of God.]

59. And now I will further shew you the forme of the Deity, that you may search through the *Ground* of the Eternall Life, and learne to understand what the Eternall Good, and what the Eternall Evill is; as also that which is [f] Mortall in this world: and that you may learne to search and *know the Will of the highest Good:* as also what God, Heaven, Hell, the Devill, and this world is, and what is to be done therein.

[f] Or, *Transitory.*

60. *John* the Evangelist writeth very well, also deeply and cleerly, that *in the beginning was the Word, and the Word was God, and all things were made by it:* for the Word revealeth the Deity, and generateth the Angelicall World [which is] a Principle in it selfe: which is to be understood as followeth.

61. The first Eternall Will is God the Father, and it is, to generate his Sonne, *viz.* his Word; not out of any thing else but *out of himselfe:* and wee have already informed you about the Essences, which are generated in the Will, and also how the will in the Essences is set in Darknesse, and how the Darknesse (in the wheele of the Anxiety) is broken asunder by the flash of fire, and how the will cometh to be in foure formes, whereas in the *Originall* all foure are but *one*, but in the flash of fire appeare in foure formes: as also how the flash of fire doth exist, in that the first will doth sharpen it selfe in the eager hardnesse, so that the *liberty* of the will shineth in the flash. Whereby wee have given you to understand, that the first will shineth in the flash of the fire, and is consuming by reason of the anxious sharpnesse, where the will continueth in the sharp-

neſſe, and comprehendeth the *other Will in it ſelfe*, (underſtand in the Centre of the ſharpneſſe,) [g] which is, to goe out from the ſharpneſſe, and to dwell in it ſelfe in the Eternall Liberty without paine or ſource.

[g] *Which other or ſecond Will.*

62. Therefore wee now alſo give you to underſtand; that the *other* re-comprehended Will, to goe out from the ſharpneſſe, *is free from Nature*, viz. from its wrathfulneſſe: for it ſtands in the Centre, in it ſelfe, and retaineth all the vertue and forme of the [firſt] Centre, out of all Eſſences in it ſelfe: for it is the vertue and power of the *firſt* will, and is generated in the firſt will, and maketh (in the Liberty of the firſt will) a *Centre* of an Out-birth [or procreation], incomprehenſible by the foure formes in the firſt will. And this other generated will in the firſt will, is the *Heart* of the firſt will, and is in the firſt will as a *Word*, which moveth in it ſelfe, and remaineth Eternally in the Birth of the firſt will; for it is his Sonne or Heart: and is ſevered [or diſtinct] from the firſt will in that it hath a *ſeverall Centre in it ſelfe*.

63. Now the Father, *viz.* the firſt will, expreſſeth all things, by this word (as out of the Centre of the Liberty); and that which proceedeth from the Father by the Word (*viz.* the Spirit and power of the Father in the Word) formeth that which *is expreſſed*, after a ſpirituall manner, ſo that it appeareth as a Spirit.

64. For, in the foure *Matrix* (*viz.* in the *Fiat*) all is comprehended, and the Spirit of the Word formeth it in the *Centre* of that Eſſence, wherein the Father moveth and expreſſeth by the Word, ſo that it is and remaineth to be an Eſſence. For whatſoever is formed out of the Eternall, is Spirit, and is Eternall, as the Angells and ſoules of Men are.

65. But becauſe it may happen that wee ſhould be as one that is dumb to you, and hard to be underſtood, in this deſcription, (for the underſtanding and apprehenſion of it is not in the *ſubtile* ſpirit of this outward world;) wee will therefore ſhew how *the other Three Heavenly Formes are Generated* [being together with the foure fore-mentioned formes, the ſeaven formes or Spirits of Nature] in which [three formes] eſpecially, God, the Kingdome of Heaven, Paradiſe, and the Angelicall world is underſtood; to try whether it might be brought into the minde of the Reader.

66. You muſt not underſtand it, as if the Deity had a beginning, or were ſubject to any alteration, *no*; but I write in what manner it may be learnt and underſtood, *what the Divine Eſſence is*: for wee can bring no Angelicall words: and though wee could uſe them, yet they would appeare in this world no other then Creaturely, and *Earthly* to the earthly Minde. For wee are but a part of the whole, and cannot ſpeake [h] the totall, but in part, which the Reader *ought* to conſider.

[h] *That which is perfect.*

67. For

67. For the Divine Minde in the Heart of God, that is onely totall [or perfect] but elſe there is nothing totall, for without that, all ſtand in the Eſſences, and God onely is *Free*, and nothing elſe: and therefore wee ſpeake but in part, and comprehend the totall in the *Minde*: for wee have no tongue to expreſſe it: wee only bring the Reader to a [1] Ladder, [he muſt goe up himſelfe.]

[1] *Which reacheth to heaven.*

68. If wee will *rightly* ſpeake or write of God, wee muſt ſpeake of the Light, and of the flame of Love: for therein is God rightly underſtood.

69. Wee cannot ſay, that the ſource of the fire is Light, we ſee it onely *ſhine* out of the Fire. Thus now wee have informed you concerning the Originall of the Fire, how it is generated in the wheele of the Eſſences, in the hard anxious ſharpneſſe, and receiveth its ſhining out of the Eternall Libertie, where the libertie is driven on in Nature, ſo that the libertie becometh a ſource [or propettie], *which is Fire*.

70. So alſo wee have mentioned, how the flaſh inſtantly preſſeth through the wheele of the Eſſences, and maketh a Croſſe, and then the wheele of the Eſſences turneth round *no more*; but ſtandeth wavering in the ſound [of the crack], and all Eſſences receive their vertue and ſtrength in the flaſh of the Croſſe: for the flaſh preſſeth right through, and divideth the Eſſences of the wheele: and the Eſſences preſſe through [k] flatly upon the flaſh: for the flaſh is their Spirit, which in the ſoure aſtringency maketh a Brimſtony Forme.

[k] *Squarely, Croſſewiſe on each ſide.*

71. Thus the *birth* ſtandeth ſquare like a Croſſe, and hath beneath, the Centre of the Birth, which driveth up the flaſh aloft, and ſo the whole Birth is as a ſprout, where the *fire* driveth up, and the *Eſſences* haſten after the fire-Spirit, as their own ſpirit, which attracteth and deſireth them, for they are its food and nouriſhment, and it is their life, and one is *not* without the other.

72. Now underſtand us concerning the Crack of the Fire, for it is horrible and conſuming, and overcometh all the Formes of all the Eſſences: for as ſoone as the *twinckling* beginneth, all the formes of the Darkneſſe are conſumed, and the dark ſoure aſtringency (*viz.* the ſterne Death) trembleth at the life, and falleth back as dead and overcome, and of hard becometh feeble and weake; and ſo becometh heavy, as being impotent and not [l] fix in it ſelfe; and *thence* cometh weight in Nature. For the ſoure aſtringent *Matrix* becometh thin and light; and a Water-Spirit, from whence the Water is Generated.

[l] *Not able to ſubſiſt.*

73. And now this Crack of the ſoure aſtringency in the Dark Death, is a Crack of *Great Joy*, for of dark it becometh light: and ow when the flaſh twinckleth in the ſoure aſtringency of the ſting,

the ſting is terrified much more then its mother the ſoure aſtringency, and yet it is no hoſtile crack or terrifying; but a very joyfull crack or terrour of exulting, that its *mother* is ſo thin, pliant, and ſoft, whereby the ſting *looſeth* its fiery propriety, and in the Liberty of the Eternall Will (in the Centre) becometh white, cleere, light, amiable, and joyfull; and herewith ſpringeth up *the fift forme of Nature*, viz. the friendly *Love*.

74. For there the flaſh deſireth with great longing to have its *mother* for its food, and here is the true originall of *Life*; for it is the kindling of the Light in the ſoure aſtringent *Matrix*; where the ſevere tartneſſe is turned into meekneſſe: and you ſhould rightly underſtand it here, that it is not ſo, wholly in the Centre of its being; but (as I may ſay in a ſimilitude) it is as if Oyle were generated in the Meekneſſe, out of which the Light ſhineth conſtantly and remaineth for ever, in which the flaſh looſeth its propriety, and ſo out of its forme a ſhining and light is produced, wherein there is a [m] *diſtinct Centre*, out of which the Great Joy ſpringeth up; and yet the firſt foure formes keep their own Centre to themſelves: For the Darkneſſe remaineth as an incloſed thing: *and the Light ſhineth in the Darkneſſe, and the Darkneſſe comprehendeth it not.*

[m] Or, *Severall.*

75. Thus there are *two* Principles; which are therefore two, becauſe the Meekneſſe exiſteth out of the firſt Eternall Will, which [Will] is *free* from the Matrix [or Nature] and is as thin as if it were nothing, and is ſtill and quiet. Now that which is ſtill and without a being in it ſelfe, that hath *no darkneſſe* in it; but is meerly a ſtill cleere light Joy, without Eſſence, and that is the Eternity which is without any thing, and is called God, above all other things: for there is nothing *Evill* in it, and it is *without* a Beeing.

76. Underſtand us thus; God the Father is ſo in himſelfe, but *without* a Name: for he is in himſelfe the light cleere bright Eternity without a *Beeing*, if wee ſpeake meerely of the Light of God.

77. But ſince he *will not* be without a Beeing, therefore wee conſider his will, which he conceiveth in himſelfe, out of nothing, but meerly out of and in himſelfe; and wee underſtand the deſire [is] in his will, and [that] in the deſire [there is] the Centre of the *Genetrix*, wherein the Beeing is Generated.

78. Now the Eternall *Genetrix* deſireth nothing but the Word, which doth create in the Genetrix: for the Eternall ſtill and light Joy, *createth nothing*, but is meerly ſtill and light; for where there is no darkneſſe, there is meere light without alteration; but the *Genetrix* in the deſire maketh the attraction, ſo that there is a Darkneſſe, which is Eternall; wherein Nature is Generated; as is mentioned before.

79. And now the Eternall Genetrix, in the firſt longing, deſireth

reth the Liberty, (*viz.* God) and not the Darkneſſe, in it ſelfe: for he willeth not her, but the *Word*, which createth in the longing of the Genetrix: and yet there can be no Genetrix without the attracting, which impregnateth it ſelfe in the will, in which impregnation the Centre of the Nature doth conſiſt: and there would be no *Word*, if there were no *Nature*.

80. For the Word taketh its originall in Nature: and wee heere give you highly and dearly to underſtand, that *two words* are Generated in Nature: *one* is the firſt Centre of the Genetrix, in the ſterne Wrath, to expreſſe the ſtrong might of the Mother of the firſt ſoure wrathfulneſſe in the Fire: which is heere called the Nature of God the Father, which he thus generateth in his ſtill Joy, in the conception of his will, without touching the Liberty of the Light.

81. And the *other* Word, [is that] which [n] he generateth out of Nature out of the Meekneſſe, underſtand [that] wherein the Eternall Liberty of the Light is, which is called God, which is [o] out of Nature, and ſo the dark nature *diſappeareth*, [which is] ſtill in the fire of the ſharpneſſe, as is mentioned before, and yet the ſoure aſtringency (in its own dark propriety) is terrified, and looſeth its eagar propriety.

[n] *God the Father.*

[o] Or, *ariſeth out of Nature.*

82. For the flaſh maketh the dark ſtern Might *thin* againe, and ſo a ſprout ſpringeth up therein out of the innumerable Eſſences, and this is the vertue or power of the *ſecond Centre*: for in this ſpringing up there is a Love-deſire, and the Eternall Light catcheth hold of the Liberty [p] without Nature, ſo that the Liberty [p] without Nature kindleth in this *Love*, and becometh a burning Light, wherein the Glance or *brightneſſe* ariſeth.

[p] *Extra Naturam.*

83. For there is *no* Glance [p] without Nature, though indeed there is a *light* pleaſant habitation: but the Glance ariſeth firſt from the ſharpneſſe: and yet in the ſpringing up of Love there is *no ſharpneſſe* that is perceptible, though indeed it is really; and ſo it is a Birth of Joy, and a right fulfilling of the firſt Will, which is Gods, which he putteth into deſiring, and ſo Generateth Nature, and *out of Nature* [he generateth] the ſprout [or word] of Love.

84. Thus the ſecond Sprout (or Word) of Love dwelleth in the Firſt Will, and is its right *fulfilling* which it [q] deſireth: for [r] it is meeke pleaſant and friendly, and is the vertue and heart of the firſt Will, from whence the Eternall Deſire continually [s] is *ſprouting* and ſubſiſting.

[q] Or, *wherein it is well pleaſed.*

[r] *The Love.*

[s] Or, *Expreſſeth its Eſſentiall Word.*

85. And thus the Light breaketh open the Gates of Darkneſſe, and the loving Sprout [or ſecond Word which is the heart of God] *ſpringeth up* out of the Dark Nature, and dwelleth in the Eternall Stillneſſe of the Father, and is called his Sonne: for the Father Generateth him out of his Eternall Will, and herein is the Glance

[Luſtre,

[Lustre, Glory, or Majesty] of the Father *manifested*, which otherwise (in the first Will in the Dark Nature) appeareth only in *Fire*; but in the second Centre, [it appeareth] in the Love in the Light; and here Love and Enmity ought to be considered, and how they *oppose* one another.

86. For Love is Death to Wrathfulnesse, and by its shining taketh *away* the Power of the Wrathfulnesse. And heere the Power of God in Love and Anger, is rightly to be considered.

87. But that the Love may thus be Generated, is caused by the *first* Will from the still habitation; for the still and cleere habitation, which is without a source, desireth no fiercenesse, and yet causeth fiercenesse: and if the fiercenesse were not, there would be no sharpnesse; and so the *second* Centre (of Love) would not be generated neither, out of which the *supernaturall* light shineth, where then the Name of God the Father and of God the Sonne existeth.

88. For if the Eternall Liberty did not Generate the Beeing of Nature, there would be *no* Father, but a meere nothing: but since it *doth generate* the Beeing of Nature, therefore the *Generator* whence it is Generated is *called* Father.

89. Thus *the Light shineth in the Darknesse, and the Darknesse comprehendeth it not*, as *John* saith, and thus Light and Darknesse are opposite one to another, and so the Light is *Lord* over the Darknesse: and it is an *Eternall Band*, where one would not be without the other: and heere we are rightly to consider the Enmity against the vertue of the Light of God, how each of them taketh its originall.

90. For, the Darknesse *holdeth* in its Centre, soure fiercenesse; stinging Anguish in the Brimstone-Spirit; woe in the flash of fire; great fire in the Breaking Wheele; ascending of the Essences in the flash of the Might of the fire: and yet there is *no* flying out, but it causeth such a will [of flying out, or flying away,] and that is a Spirit, and it is the *Band* of Nature, which God the Father Generateth in his Will, wherewith he manifesteth himselfe in the Eternall *Stillnesse*: whereas otherwise there would be *nothing*: and herein is *God* the Father (with his Might and fiery sharpnesse,) *an angry* Zealous *Jealous God, and a Consuming Fire.*

91. Let this be shewen you, O yee *Philosophers*; which (from the Counsell of God) is *opened to you* in the Seventh Seale: *in Ternario sancto.*

The seventh Seale is the Holy Ternary.

92. Thus the *fountaine* of Love is a clasping and keeping in of the fierce wrathfullnesse, yea an overcoming of the fierce Might: for the *Meeknesse* taketh away the property of the fierce soure hard Might of the Fire; and the *Light* of the Meeknesse holdeth the Darknesse captive, and dwelleth in the Darknesse, [without being comprehended by the Darknesse.]

93. And

93. And thus the fierce might *willeth nothing else* but the fiercenesse, and the [u] shutting in, of Death; for the fierce soureneſſe is the shutter up in Death: and the Meekneſſe *presseth forth* as a sprout, and groweth out of Death, and overcometh it: and maketh the Eternall Life, and turneth Enmity into Love.

[u] Or, *to shut up in Death.*

94. Let this be a Light unto you, O ye *Theologists* [or Divines]: and consider the writings of the Saints *better*, and behold the Wonders of God with other Eyes. Consider what God is, in Love and Anger: and observe how *two Principles* stand open, where each is desiring; desist from the Naturall Wisdome of this world, and consider the Eternall Nature, and *so you shall finde God and the Kingdome of Heaven.* Your [x] Lawes, will not doe it: if you would know God, another manner of Earnest [or Zeale] must be used [then to make Conclusions in Councells and Synods] you must *goe out from* [y] *Babell*, that you may attaine the Centre of the Sonne of God: and so you shall be *borne* [or Generated] in Meekneſſe and in Love: and then you *may* feed the sheep of Christ: otherwise you are *Theeves* and *Murtherers*, and step into the Centre of the fierce Wrath, where you doe nothing else, but *devoure the sheepe of Christ*, with your blowing up of hellish Fire. O how falsly doe you deale against Love: how will you appeare: when the Sun riseth, and when you shall stand in the Light; it shall hereafter be set before your eyes.

[x] *Cannons and Ordinances.*

[y] *From wrangling contentious disputation.*

The Third Chapter.

1. AND now if we will dive into the blessed *Birth of Love*, and search how it is Generated, and where it hath its Originall; wee must search the Centre inwardly: and set the *Sixt forme of Nature* before us, viz. *Mercurie*, wherein the sound [sound or noise] is Generated: and so wee shall finde, (in the Generating of the Love,) the tune, sound, and song, as also the *five Senses*, Seeing, Hearing, Smelling, Tasting and Feeling; wherein the Life is understood; as also Paine and Torment, Joy and Love; desire to Good and desire to Evill; though in it selfe in nature nothing is to be rejected, [or is in vaine], both must be, else God would not be manifested, and all would be as a still *nothing*: and the whole Beeing is together in the Eternall God; none hath made or Generated any thing for him: he alone, in his Eternall Will (which

is himselfe) maketh the [a] *Genetrix*; he onely is the Eternall beginning, and compriseth the Centre to the Genetrix, which maketh the Eternall Mother of the *Genetrix of the* [b] *Essence of all Essences*.

2. For God hath no beginning, and there is nothing sooner then he [or before him], but his Word hath an unsearchable beginning in him; and an Eternall [c] unsearchable end: which yet is *not* called *End* rightly, but Person, *viz.* the Heart of the Father: for it is Generated in the Eternall Centre, not as a Forme of the Centre (which belongeth to the Centre), but as a Spirit out of another Centre out of the first Eternall [Centre].

3. Therefore he is the Sonne of the First, and is rightly the *flame* of Love, and the Glance of the Father in the Eternall Will, and the second Mother [or Matrix] of the Genetrix, *viz.* the Angelicall World out of himselfe, is *a Principle*, which is called the [d] Mercy of God: out of which *Centre* goeth forth the Virgin of the *Eternall Wisdome of God*, by which God hath created this World, *viz.* the Third Principle, (with all Creatures and things) out of the First [Principle].

4. And wee would have the Reader faithfully warned, that he should not seeke our meaning in *the Wisdome of this world*; but in the Light of the Eternall Nature, whither wee would have him directed also, (*viz.* into the new *Regeneration* in the life of Christ), else wee are but dumb to him, and not to be understood: and without that [*New Birth*] he should leave these writings uncensured; or else he eateth the food of the first Centre; and his scorne will *gnaw him* in the Centre of his own life.

5. Wee will readily vouchsafe him the Light; and for that *end* this hand hath set downe the *Deepe* [e] Mysteries, not for any advantage that can be expected, but for the [f] *Lillies* sake, and for the sake of the Angelicall world.

6. Here marke exactly: you will see that which you have not seene since the heavy fall of *Adam*: and thereby consider what it signifieth, and what appeareth with it; and tread not in the footsteps of the *proud Pharisees, who Crucified Christ*, and remained *blinde* in the Day-light, or else the same will happen unto *you*.

7. And looke not upon the Hand of this Pen, it can do nothing; but upon the [g] *Centre*, out of which the light shineth; it shineth *not onely* out of this Hand, but *in the whole world*, as an opened Seale in the Eternall Centre: *every one* may apprehend it, it is not onely without him, but *in him*: and there is no more to be said, but to flie open, and spring with Jesus Christ, and put forth a flower out of this world into the Angelicall world: of which wee will heere speake, and shew you *the Eternall Being*.

8. Wee have shewed you above, the *Birth* of the foure formes of

[a] *Pregnant mother or wombe that Generateth all things.*
[b] *Beeing of all Beeings.* Ens Entium.
[c] *Groundlesse, or bottomlesse.*
[d] Barmhertzigkeit, *Mercifulnesse.*
[e] Arcana.
[f] *The children of wisdome.*
[g] *Ground or Foundation.*

of the Eternall Nature, and thereby have signified how they are Generated out of the Eternall unchangeable Will of the *Liberty* of God: where we have declared to you also how the Eternall Liberty without Nature is a *still* light habitation, yet without Glance [or Lustre]; also how the Eternall Light Liberty, is sharpened in the soure hard fiercenesse, so that it appeareth as a flash of Fire, where then it dissipateth the Darknesse, and taketh away the power of the fiercenesse, and so getteth a *consuming Glance*, or fiery splendour, by reason of the terrible sharpnesse; where then the soure *Matrix* becometh an anxious *Genetrix*: and being feeble, (by the flashes taking away its power,) it becometh Essentiall: and the flash catcheth hold of its Essentiall Forme in the *Anguish*, (that is, the Brimstone-Spirit,) which is the *body* of the Flash, out of which it burneth and shineth.

9. And then [wee have shewen also] how the Wheele of the Essences, with the flash of the soure overcomming is [h] upheld: and how the Centre is like that of a [i] Crosse-wheele, and how all standeth in the sounding of the Essences, like a Sprout: where then the wheele driveth onely *upwards*: and therefore it is that the source of the Fire flieth upwards, for all the formes of Nature flie after the Fire; and the fire flieth from them; for it willeth to be free, being it is originally proceeded out of the Eternall Liberty, but yet it cannot be free, because Nature withholdeth it, by the sharpnesse, which subsisteth in Nature.

10. And then also wee have shewen you, how the Crack of the fire killeth the fierce property of the soure *Matrix*, whereby it is overcome, and falleth back; from whence cometh [k] weight in Nature, and the matter of every thing. And then, how the flash in the overcomming *winckleth* [or looseth its strength] where then (in the Meeknesse) it is so terrified that it looseth its fiery property, and becometh cleere or bright, which is the shining of its light, where the Glance taketh its Originall. And how the Eternall still Liberty taketh the Glance as its own; and how the first Will is herein satisfied (according to its desire) with that which it would have in the Originall in its desire.

10. And so when the first desire, (together with the Generated Essences,) is *filled* with the Glance of the Light, then all the Essences (which have *laid hold* on the Light) stand in the first desiring will, and the will thereby becometh *triumphant*, and full of joy, that the childe of Light is generated in it. And heere the second Centre flieth open in the Joy, where the Love is the [l] fire of the Centre; and the Love-desire of the first will, attracteth the Joy, and the Light shineth out of the Joy. And so this precious *Holy Birth* remaineth upon the [m] Crosse-wheele, where the Wheele of the Essences

h Or, *preserved.*

i

A wheele with foure spokes a Crosse.

k Or, *Ponderosity.*

l *Its Centrall Fire.*

m

sences moveth [n] in the Crosse; and the Joy (*viz.* the source of the Fire) flieth upward, and the Centre retaineth it.

12. And so there the *New-borne* Will goeth forth with power and [o] Wonders; and *establisheth* the first will of the Liberty of the Father, with the Centre of the Love-Birth of the Sonne: for this Birth is the Word of the Heart of the Father, which he speaketh out of his [p] Essences; and that which goeth forth out of the Love, is the Holy Spirit of the Word, which formeth the [p] Essences; and this is together the Ternary in one Essence [or *Trinity in Unity*].

13. And so now, when the *Centre* in the Word flieth open in the vertue of the Light out of the Love; then one forme embraceth the other with very friendly desire: for the *first will* is desiring, and maketh the Centre, as is declared before concerning the Wrath, so also it is *heere with the Love* [q]; and in stead of the striving contrary will, there is nothing herein but an embracing and acceptable relish: For when the Wheele of the Essences is sounding, the sixt forme is Generated.

14. For the soureneſſe retaineth its fierce might *well enough* in the sharpneſſe of the Love; but indeed it is very soft; and in the *sixt forme* maketh voyces, tunes and sounds, so that in the sounding, the Essences *heare* one another: and with the Essences of the wheele in the assimulation [infection or mixture] they *taste* one another; and in the desirous Love they *smell* one another; and with the breaking through of the source, they *feele* one another; and in the Light, they *see* one another: and so there is a living forme of the Spirit, which goeth forth as a life, in all formes, and it [the Spirit] is the stirring of the voyces in the Essences, which make the [r] *senses*, or starres.

15. Thus the true [s] inſuperable Love-desire, *springeth up* in the first will which is called Father; for in the Centre of the Sonne, out of the Fathers sharpneſſe, the Glance is Generated, which is a very friendly desire, to *turne* the Wrath of the Father into Love: For when the Essences of the Father taste the meekneſſe in the [t] Light, then they are all stirred, and it is a meere lovely desire, pleasing relish, and friendly well doing; and the forme *Mercurius* is indeed the Word; which in the dark Centre, is a poysonous woe and anguish; but in the vertue of the Light it is the source of Joy: and affordeth voyces, tunes, and sounds, but not like the [u] sound in the Fire in the First Centre.

16. Thus my deare Minde that readeſt this, understand, and take our meaning right, and consider, what wee meane in this Description. Wee meane *not* two Gods, that are one against another, but one onely God in Ternary, or Trinity of Subsistence, in his Eternall Birth, or Geniture.

17. In

[n] Or, *in the Centre of the Crosse.*
[o] Or, *Miracles.*
[p] *The flowing Essentiall powers or faculties.*
[q] *It maketh its own Centre too.*
[r] *Thoughts or Constellations.*
[s] Or, *inexpressible.*
[t] Or, *Love.*
[u] Or, *Noyse.*

17. In the word *Ternarius*, is to be understood in the Language of Nature rightly the Divine Birth in the six formes in Nature, *which are the six seales of God.*

18. But when I say *Ternarius Sanctus*, then I have therein the number Three in *Seaven Formes*, wherein the Angelicall world is comprehended, which standeth in the seventh Birth. Not according to the [pronunciation of] the Latine Tongue, but according to the [pronunciation of] the Language of Nature, from *whence all things have taken their Names*, which *our Philosophers* in the Schooles of the *Third Principle* of this world, doe not understand; [but the *Theosophers* of the Schoole of *Pentecost* understand it well].

19. For when I speake of the Wrath and of the Anger of God, I meane not any thing that is *without* God; neither doe I meane thereby the pure *Deity*, which is unchangeable, and in Eternity is nothing else but *Good*; and is *not Nature*; but the *Word* is generated out of the Nature of the Father, as *another* or second sprout, which is not comprehended in Nature; and therefore it is even *another Person*, and yet is Generated out of the *first*.

20. Understand, that the first will which is without Nature, is *free* from Nature, but Nature is Generated in its desire: and now therefore the second will (which goeth forth out of the first, out of Nature as a proper Centre of its own,) is also *free* from Nature: for it dwelleth in the first Will, which is called Father, in the light Eternity, and it is the Glance [or brightnesse] power, strength, and being of the light Eternity; or else there would be, *therein*, no being, but a light still habitation, without being or [x] operation.

[x] Wandel, *communion, or conversation.*

21. But since it would be manifested, it *must* needs *create* a will which is desirous, and yet there was nothing to be desired but the powerfull *Word*; and yet *that* was not in the still Eternity neither: and therefore the *seaven* Formes of the Eternall Nature must be Generated; *which are the seaven seales of the Sonne of God*, *as the* [y] Apocalyps *witnesseth*, and thence from Eternity the powerfull Word is Generated; which is the power and vertue, the heart, the life, and being of the still Eternity.

[y] *The Revelation of* John.

22. And since it is generated out of the seaven seales or Formes of Nature, therefore it is the Maker and *Creatour* of all things out of the being of Nature: for there is nothing else that can overpower the Nature, but onely the effectuall powerfull Word in the Light, that onely can overcome the Wrath. (*Hee onely hath the Key that can open and breake the seaven Seales of the wrathfull Nature of the Father, and open the Booke of life, of him, that sitteth upon the Eternall Throne: Reade* Apocalyps 1. *it is just so*.) For as soone as the wrath *wincketh*, that is a *dissipating* of the Darknesse; and taketh away the

power

a Mercifulnesse, warm-heartedness.

power of the fierce wrathfull anguish, and is *rightly called* the mercy of God.

b Burnberight

23. For *Barm*, is the light twinckling in the Centre, out of the first Eternity, where the *Glimps* captivateth the sterne hard foure forme, and hath bitter anguish, and terrifieth it with the Glimps, and taketh away the power of the fiercenesse, and *turneth* it into meeknesse: *Here* is the flash, that hath captivated the foure formes, where the Glimps of the Eternity is thereby, and thence forward hath the foure formes in it, which [Glimps] moveth upon the Crosse in the Centre, and maketh *another Centre* in it selfe: *Ego* is the converting of the flash into the light of the Glance or Brightnesse, wherein the *first* and *fift* forme are Generated, *viz.* the Love, and the Joy, wherein the Potency of whole Nature doth consist: and without these two formes, Nature would be a wrathfull, harsh, and cruell Death: but the light maketh the Love, and also the desire of the sixt Forme, wherein consisteth the life, with the understanding: *Ken*, is the Eternall Entrance, and the ascending over the Name of the foure Formes; and an Eternall inhabiting of the still Eternity, and a *saltring* or fulfilling of the first will, which is called, Father.

a Ability, or Possibility.

24. Thus the *second Birth* is called the Sonne of God, the Word of God, the Power of God, the Love of God, the Life of God, the Wonder of God: and is it selfe the Essence that manifesteth every Essence [or thing].

25. My beloved seeking Minde, I would willingly write it in thy *Heart* if I could. Behold! *all is but one onely God*: But you aske then, whence cometh *Evill*; therefore you have an information concerning that, in this high description: for you see in all Creatures, *evill*, poyson, and bitternesse, as also *Love*, and *Desire*: therefore consider now how Nature is such an earnest [or eager] thing.

a Wunder, or Admiration.

b Or, Delight.

26. But as the Heart of God allayeth the fiercenesse of the Father in his Nature, and maketh it *milde* and friendly; so also doth *the Light of the Sunne* to all things in this world, which *all* hath its originall out of the Eternall Nature.

a The Revelation of John.

27. For if the fiercenesse were not Generated in the Eternall Will, there would be no Nature, also there would not in the Eternity, be generated any heart and power of God, but it would be an Eternall Stillnesse. But since the *Eternity* doth desire the *life*, it cannot be generated any other way: and being it is thus generated, it is therefore most beloved, Eternally: and therefore the earnest strong Birth may not, not *cannot cease in all Eternity*, in respect of the life, which is the Spirit of God.

28. Therefore behold thy selfe and all Creatures, and *consider thy selfe*, consider also Heaven and Hell in the anger and wrath of God: and thou shalt finde it *thus*, and no otherwise. Though in-

deed

deed here we need an Angelicall Tongue, and thou an Angelicall Eight in the Minde, and then wee should well understand one another; *this world apprehendeth it not.*

Concerning the seaventh Forme of the Eternall Nature.

The Revealed Gate of the Essence of all Essences.

29. MY beloved Reader, if you would understand the *High Mysteries*, you need not first put on an *Academine* upon your Nose, nor use any [such] *Spectacles*, nor reade the Books of many Artists and Schollers: for the High Mysteries are not to be sought after, searched out, and found, *onely* in the High Schooles or Universities: whatsoever Reason seeketh in the Art of this world, *without* the divine understanding, is vaine and fictitious, it findeth nothing but this world, and not halfe of that neither, it alwaies goeth round about in seeking, and findeth in the end onely Pride, and Hypocrisie in finding *the Wisdome of the World.* c Or, *University.*

30. *Seeke* you nothing else but the Word and Heart of God, (which is *Incarnate*, or become Man,) in the Cribbe amongst the Oxen in the Stable, in the dark Night: if you finde it, you finde *Christ* (viz. *the Word in the Father*) together with the Father, Sonne, and Holy Ghost: Moreover, the Eternall Nature, also the Angelicall World, and Paradise: and then you will finde your Reason (which hath so long led you reeling, as a drunken Man,) to be very blinde. You *need not* breake your Minde with high thoughts, for with such high phansies and conceits you will not finde the *Ground*: doe but onely incline your Minde and Thoughts, with your whole Reason into the Love and Mercy [the *Barmhertzigkeit*] of God, so that you be borne out of the Word and Heart of God *in the Centre of your life*, so that his light shine in the light of your life, that you be one with him.

31. For *Jesus Christ* the Sonne of God, the Eternall Word in the Father (who is the Glance, or Brightnesse, and the power of the Light Eternity) must become Man, and be borne in you, if you will know God: otherwise you are in the dark Stable, and goe about groaping and feeling, and looke alwaies for Christ at the right hand of God, supposing that he is a great way off, you cast your Minde aloft above the Starres, and seeke God, *as the Sophisters teach you*, who represent God, as one a farre off, in Heaven.

32. But, as the Devill would (in his fiery source [or property]) flie up above the Heart of God, and yet *remaineth* still in the foure

formes

formes in the Eternall Nature in the Darkneſſe, ſo it is alſo with blinde Reaſon, which ſitteth in the dark, and ſeeketh God in the Darkneſſe.

33. If you would finde him, ſeeke him in his ſource or *property*, which is *every where*; all is full of God, and he ſhineth in the Darkneſſe; *God is in your dark Heart*, though in another Principle: *knock* and it ſhall be opened unto you, the Holy Spirit of God is the *Key* in the *Centre*: goe out from the deſire of the Fleſh, in a true earneſt Repentance, and put all your will, reaſon, and thoughts into the Mercy [the *Barmhertzigkeit*] of God; and ſo the *Word* of God (*viz.* his beloved Heart) *will get a forme in you*: and then you ſtand before the Cribbe where *Jeſus* is borne: and then incline your ſelfe towards the Childe, and offer him your heart, *and Chriſt will be borne in you.*

34. And then you muſt *firſt* into *Jordan*: and the *Holy Ghoſt* will baptize you: and there the *Heaven* ſtandeth open to you, and the *Holy Ghoſt* hovereth over you: but you muſt into the *Wilderneſſe*, and *be Tempted of the Devill* (underſtand it right: the Devill will make attempts upon you, and will often leade you into the *Wilderneſſe* of the world, and paſſe before thy ſoule *into thy fleſhly Heart*, and barre it up.) And then great Earneſtneſſe is required, to breake aſunder the Centre of the Devill: you ſhall many times *not ſee* Chriſt, the Devill will deny him to you, [inſinuating] that he is not become Man in you: for you ſtand thus, as a Light in the Centre, *begirt* with Darkneſſe, and you are a Sprout in the Light of God, [ſprung] out of the dark ſterne Nature.

35. Therefore conſider; looke to it; and ſtand faſt; as *Chriſt* did: Doe not as *Adam* did, who ſuffered himſelfe to be brought *into luſt, by the ſpirit of this world*, and brought us into the fleſhly Darkneſſe.

36. You muſt with Chriſt, be perſecuted, ſcorned, and contemned, if you will [a] move in the *Wonders* of God: *and if you continue in him, he continueth in you*: and then you may ſeeke what you will, you *will finde* whatſoever you deſire: elſe you ſeeke in the Deity in vaine; and when you have brought things to the higheſt, you finde onely that which is *in this* world. Take this, that is ſet downe for a warning, and ſo you will ſeeke, *finde* and know, that which is hereafter written, *concerning* the ſeaven Seales *of* God *and of* the Lamb.

[a] Or, *Doe Miracles.*

37. But becauſe wee may be hardly underſtood by the Reader (though very eaſily underſtood, by thoſe that are *Borne* of God) and our intention being no other then to ſhew the way to the blinde: [b] therefore we will ſhew you the *Revelation* of *John* (which is *the Revelation of Jeſus Chriſt*) with the Seaven Spirits, and ſeaven Seales of God: wherein the whole Deity (in the Humanity) hath

[b] *Note.*

hath revealed it selfe ; and together with the Person of the Wisdome, hath shewen the Essence of the Number Three *in Ternario Sancto :* whereby the Deity is seene not onely in *Ternario*, but also in the Angelicall world.

38. And those that be borne of God, will here have their eyes *rightly* opened : therefore let none be *wilfully* blinde : for the time cometh, and is already, wherein the *seaven Seales* are broken open, and the *Booke* of him that sitteth upon the Throne is opened, which the *Lamb* of the House of *Israel* hath broken open, which was slaine, and liveth Eternally.

39. And although hitherto the *Revelation* hath continued sealed, and hath not been understood in the ground, by any Man ; yet none should conceive and thinke, that such a thing hath been in the *power* of Man ; for it is the Revelation of God, and it hath Seaven Seales, which were sealed up, *till the anger of God was accomplished :* and they are the seaven Spirits of God the Father ; as is mentioned before, concerning the formes of the Birth of the Eternall Nature which is Gods.

40. And now this world with all that belong to it ; as well as Man, is *created* as an Out-birth, out of the Eternall Nature ; understand, out of the seaven Seales of the Eternall Nature : and God hath created this world for no other cause, but that he would in his Eternall Wisdome, *manifest the Wonders*, which are in the Eternall Nature ; for they must come to Essence, and appeare in the light, to his joy, honour, and glory : not onely in *this time* of Secresie, [or hidden mysteriousnesse,] but *after this Time* also.

41. For this Time [from the beginning of the world to the end] is as the soyle, [or ground,] and is the *Seaventh* Seale of the Eternall Nature, wherein the *six* Seales, with their Powers and Wonders disclose themselves, and *powre* forth their wrath : from whence were Generated and found out, in this world, the Naturall Wisdome, voyces, thunders, and strife : wherein men have *alwayes sought* the Heart of God, and yet *found* the Wonders, out of which have arisen, strife and [f] compulsion [of conscience] ; where one Seale hath been opened after another : but humane Reason hath not understood the *powers* of the Seales.

[f] Or, *force and warres.*

42. For when, after the Times of the Apostles, men *departed* from the true Love and Humility towards God, and [g] sought after Wisdome for their *own Ends* ; and made of the Kingdome of Christ, a Kingdome of Pompe, Might, and the Glory of this world ; then the *Candlesticks* withdrew from *these men*, that is, went (in the Fathers Nature) into the Seaven Seales of God, and forsooke the seaven Golden Candlesticks, the seaven Seales of the Heart of God, which are the seaven Seales of the Lamb ; which shine *bright* out of

[g] *Went a whoring after their own Inventions.*

[h] *The seaven Seales.*

the Fathers Nature; for [h] they were in the hand of the Sonne of God, who was become Man: as may be discerned by the *Image* in the *Revelation*, that the Man *Jesus Christ*, *hath seaven Starres in his hand, and standeth between the seaven Golden Candlesticks.*

43. The seaven Starres are the seaven Spirits of God the Father, which are *hidden seales*; as I have shewen you before, how one forme is continually generated from another; and that one forme would not be without the other; and yet one Seale openeth it selfe after another, and they have *the seaven Thunders*, *whose* [i] *speech is sealed up*, for they are in the Centre of the *Spirit*, but the seaven Seales are in the *Essence*: [or in the Centre of the *Corporiety*:] for they are manifested through the humanity of Christ, therefore the Spirit of God demonstrateth them in the forme of Seaven Golden Candlesticks, and they give light in the Father out of the Centre of the Sonne.

[i] *That which the Thunders declare.*

44. For you see, that *there is a Glassie Sea before the Throne of the Ancient* [*of Dayes*] who is God the Father; and the *Sea* is the seaventh seale, but *opened* and not sealed; for therein standeth the Angelicall World: but the *six* seales are the *Birth* of the Eternall Nature, which are Generated in the first Will of the Father, out of which the Heart or Word of God is from Eternity continually generated, as *a peculiar* Centre of its own, in the Centre of the *seaven Spirits* of God; and although the seaventh seale also, is in the Father, and belongeth to the Centre; yet it is brought to [k] *Essence*, by the Word, for therein consisteth the Angelicall world.

[k] *Beeing or substance.*

45. Therefore my beloved Reader, thou art to know, that whatsoever is written or spoken of God is *Spirit*; for God is *Spirit*; but in himselfe should not be manifest, except the seaven Formes make him manifest: and therein the Creation of the Angelicall world, is brought to passe; and is called *Ternarius Sanctus*: for the number Three [or Trinity:] is incomprehensible; but the Word, maketh the *Glassie Sea*, wherein the comprehensibility is understood: and it is clearely represented to you, in the figure of the *Image*, in the *Revelations*.

46. For you see, that *the Image standeth in the midst of the seaven Candlesticks, which are the seaven Spirits of the Deity; and it hath seaven Starres in its right hand, which are also the seaven Spirits of the Deity* in the Centre of the Father, and the Word hath them in his power, in that it changeth the fiercenesse and consumingnesse into a meeke habitation in the Glassie Sea, wherein Gods Light of the Word, shineth out of the Word: and then the seaven Spirits of God, stand in the Centre of the Word, in forme like unto seaven burning Torches: and hereby the Deity is pourtrayed unto you, in the *Image* in the *Revelations*.

47. And wee give you also to understand further, (as is mentioned

ned above,) that the Word, (or Heart of the Father, in its *seaven shining Spirits*, is in the Father, (in the Centre of the Father) as his Heart; and hath the seaven Starres (*viz.* the seaven Formes of the Eternall Nature) under its power, and *therefore* the Image *hath them in its Hand.*

48. But since all things (that should come to have an Essence) *must* come forth out of the Fathers Nature, and wee know also that *Moses* witnesseth as much, that God the Father made all things by the [l] Word *Fiat*, as by the Word spoken, and the speaking stood in the *Fiat*; and the *Fiat* is the foure *Matrix* in the first will of the Father, which comprehendeth and holdeth the Nature, which the Spirit (that is Generated *ex Mercurio*) formeth, which is the Spirit of God. And since all Creatures *stand* in the Father, and that he is therefore called Father, being a father of every thing; as also wee Men are his Children; and yet wee with *Adam*, being departed from the vertue of the [m] *seaventh Spirit* of the Word, and with our Imagination are gone into the *Out-birth* of the Father, *viz.* into the Spirit of this world, which cloatheth us with corruptible flesh and bloud, and holdeth us captive; therefore wee are now in the vertue or power of the *seaven Starres*, or seaven Spirits, of the Fathers Nature, which *bring* their Wonders in us, *to the Light.*

[l] *Verbum Fiat.*

[m] Alias *seaven Spirits.*

49. For wee are the [n] Representation of the Deity, in which the Spirit of God openeth his *Wonders*: and be you rightly informed, God the Father, hath begotten us againe *in Christ*, that wee should with our Imaginations, enter againe into the Word, *viz.* into the *Centre* of the light flaming Heart, that the *Holy Ghost* might proceed from us againe with power and [o] workes of Wonder, as may be seene by the *Apostles* of Christ.

[n] *Expresse Image, Similitude, Resemblance, Pourtraiture or Type.*

[o] *Miracles.*

50. But since wee have suffered our selves to be held, by the seaven *fierce* Spirits of the Fathers Nature, out of his Centre; and are not with our *Immanuel*, gone forth from our own reason and knowledge, and pressed in to the life of *Christ*, that the Word in us might [p] *become Man*; therefore also all the six Spirits of the wrathfull Nature, have shewen their Might and Wonders in us, and have let us goe astray in *Babel*, so that wee have not walked in the Love of the Word, in the Life of Christ; but *after our own Inventions* in a forged hypocriticall *seeming holy* conceit, about the Will of God: and have not walked in the Spirit of Christ, but in Pride.

[p] *Be incarnate.*

51. And because the Seekers (in the Fathers Nature) have found out Arts, therefore they have troden simple Humility under-foote: and because, in their own Inventions, they have departed from the Heart of God, and so have erected an *Earthly* Kingdome for their *voluptuousnesse*: therefore all the six Spirits of Wrath, have justly produced their effect upon them.

52. For though the Heart of God, hath sounded a Trumpet with a Spirit out of its Centre, and called upon people to *Repent*, yet they had alwayes rather take delight in their tender *flesh* [and delicate life] and had rather follow the Devill, who hath alwayes from the Anger of God sounded a Trumpet contrary to it, [*viz.* contrary to Repentance] and hath stirred up *Warres and bloudshedding*, of which the *Revelation* testifieth in a Figure: And the Spirit of God hath therefore declared the *Revelation*, as a cleere Glasse.

53. And mark what the Angel said; *Seale what the Seaven Thunders have spoken.* The voices of the seaven Thunders out of the sterne Essences would be well enough *hidden* from us, if we did not [q] put our Imagination into them and *open them* in us: for in the Centre of the Sonne (in the Meeke *Love*) they are not manifested or revealed.

54. But being the Word, or Heart of God, is [r] become Man, and that in him it hath assumed a humane soule, to bring us againe out of the *wrathfull Nature*, into the Glassie Sea, *viz.* into the Angelicall world, to the wonders of the seaven Golden Candlesticks; and because wee yet lay *hidden* in the seaven Seales of the Father; *therefore* the [s] Word of God, with its assumed humanity, must enter againe into the sterne *Matrix*, into the sharpnesse of Death and of the Anger: And there the Man Christ *hath broken* the seaven Seales in the soule of Man.

55. For the [t] Word of God, or the Heart of God, which became Man, and the humane soule, which out of the seaven Spirits of God was breathed into Man, from the Spirit *Mercurius*, (that is, the Spirit of the seaven Seales, which in the Word, is called the *Holy Ghost*, and yet from the Centre of the Father, [is called] the Spirit *Mercurius*, viz. out of the sharp Essences, out of the fiery wheele, as is mentioned before; but in the Out-birth of the Father, through the Meeknesse of the Love in the Word; in this world, *viz.* in the third Centre is called *Aire*;) hath broken the fierce might in the Centre of the soule.

56. For, when the soule of *Adam* went forth out of the Word, and entred into the *Third Centre*, (viz. into the Spirit of this world) then the Centre of the soule was Eternally Sealed up in the *Matrix* of the Wrath, in the seaven Formes of the wrathfull Nature of the Father: and *there was none in heaven, in the Glassie Sea, nor in this world, that was able to breake open these seaven Seales*: there was nothing else in the soule but the Eternall Death in the horrible Anguish, and in the Darknesse.

57. And there the *Mercy* [or *Barmhertzigkeit*] brake forth out of the Heart of the Father, and entred into the humane soule, and brake

[q] Or, *employ our thoughts, purposes, and endeavours in the same things.*

[r] Or, *Incarnate.*

[s] *Verbum Dei.*

[t] *Verbum Dei.*

brake the seaven Seales of the fierce wrath, and kindled *the Light* (which over-cometh the Death and the Anger) in the soule.

58. Not that the soule was *rent out* from the Fathers Essences, as if it were no more in the seaven Spirits of Nature; no, that cannot be; all standeth, in the seaven Spirits of the Fathers Nature, yea even the Heart of God, it selfe [standeth therein]; onely, the seales of Death in the fierce wrath, are *broke open*, by the Light of the Heart of God, in the *Centre* of the humane soule.

59. For which, wee thank God the Father in *Christ Jesus*, who became Man, and Regenerated us in him to the Light, and Redeemed us from the fierce wrathfull source [or torment] in the zeale of the Anger, in Eternity.

60. But because wee Men did not [u] acknowledge such great grace and light, neither did esteeme it, but were pleased with the *flesh of* Adam *and the lust of this world*, (and though indeed wee saw, that God, in the Man Christ, as also in his Disciples, and in all those that earnestly clave to him, in the New Regeneration did great Wonders and Miracles; yet wee our selves put away *our Candlestick*, and lived in hypocrisie, and in our own seeming holinesse, and in tyranny, and persecuted Christ) therefore he *left us* also sealed up, so that wee knew his Light no more, but wee sought out for our selves, wayes to God, and would by our own contrived opinions, come to God. The Kingdome of *this world* was [x] more acceptable to us, then the Kingdome of God: wee practiced before him nothing but *hypocrisie*, and our heart was far from him: Therefore wee must also in the Nature of the Father, remaine under the seales, till the Spirit *Mercurius* [that is, the wrathfull spirit in the Anger of God, according to which God calleth himselfe *a Consuming Fire*] hath manifested all its Wonders in us.

[u] *Accept or embrace.*

[x] *Pleased us better.*

61. And the *Revelation* sheweth very cleerly, how the Spirit *Mercurius* hath opened one Seale after another, and hath powred forth all plagues and abominations [y] in us, and hath brought forth meere contention, warres and malice, meere cunning crafty subtilty, deceit, and falshood, with wonders and powers in us; as indeed he very finely pourtrayeth us, as an abominable *Beast, like a Dragon with seaven Heads and ten Hornes, and upon his Hornes ten Crownes*, and our formall demure [z] Spirituality, sitteth aloft upon the Dragon, finely and stately trimmed and adorned with a Crowne.

[y] *Upon or amongst us.*

[z] *Clergy, Ministry, or such as have received Ordination: and are therefore called Divines, & Preachers.*

62. And there you may behold your selfe, you faire Bride upon the Dragon, doe but see what you ride upon: is that *Christs* Asse in lowlinesse, or is it the Devill from the Abysse? your own authority and the climing up of your *Tyrannicall* Power, (which you your selfe have erected) is your *Beast*; in that you have set up a wicked compulsion,

pulſion, forcing and oppreſſing of poore people; and have lived onely in Pompe, State and Pride: your ſpirituall Heart is the beautifull gliſtring *Bride* upon the Beaſt.

63. Behold, I muſt tell it you! behold your ſelfe you dainty Bride, full of abominations and deſolations; ſince you *account* your ſelfe ſo faire: behold, what have you built? Great gliſtering *Houſes of Stone*, into which you enter, and there practice *whoredome*, hypocriſie and diſſimulation: you give God fine words, and your heart hangeth to the *Dragon:* you devoure the fat of the Earth, and your Hypocrites muſt fall downe before your *Beaſt* and *Dragon*, viz. your tyrannicall Power, and worſhip you, or elſe your Dragon will devoure them: whatſoever you [a] ſet up muſt be *accounted* Divine.

[a] *Ordaine, Preach, Teach, or Direct.*

64. O how finely are you deciphered: doe but behold your ſelfe, it is *high time:* doe you not ſee, how the Angel throweth you, together with the Dragon into the Abyſſe, *into the Lake of* [*Fire and*] *Brimſtone*; or doe you not know your *ſelfe* yet?

65. Doe you not know, that we muſt be borne of God, in Chriſt, and live in the converſation of Jeſus Chriſt? Doe you not know that the Word is become Man? Wee muſt be new-borne in Chriſt, that ſo the ſoule may be *a Member of Chriſt:* wee muſt all be generated out of one body, which is *Chriſt*; or elſe wee cannot behold the ſeaven Candleſticks [or Lights] of God in us.

66. To what purpoſe doe you ſo much play the Hypocrites with your *ſeeming* holineſſe; why doe you uſurp [b] *Divine power* in your ſeeming holineſſe; you have it *not*, you have nothing elſe but the power of the Dragon, your Antichriſtian *Idol:* if you deſire to have [b] Divine Power, you muſt be (in the life of Chriſt) in God, and ſo you receive Divine Power, to worke in thoſe who lift up their heart to Chriſt in God; there you have *the Keys of the Kingdome of Heaven* in the Angelicall world.

[b] *Jus Divinum.*

67. Your Lawes, Councells, Decrees, Cannons, and your ſingular Articles or Opinions are but meere deceit: the Spirit of Chriſt in God, *will not be bound* to any Lawes. Whatſoever you teach concerning your own Power in Heaven, which you appropriate and uſurpe to your ſelves (without the New Birth in Chriſt) is all falſe and lyes, and the power thereof belongeth to the Dragon [or your own power conſiſteth in the Tyranny of Rulers].

68. None have any Power in God, except he be borne of God in *Chriſt Jeſus*, and ſuch a one *can* open the ſeaven ſeales to the inclined heart (which inclineth it ſelfe to God in Chriſt Jeſus,) by his voyce and word (which ſoundeth from God,) and can *ſound the Trumpet* into the deſiring Minde.

69. Therefore behold your ſelfe in the *Revelation*, in that Repreſentation or Image of your riding upon the *Dragon*. How bravely ride

ride you on Earth, as the Dragon, the old Devill doth in the seaven Seales, (which would alwayes ride over the heart of God in the might of the Fire, and yet remaineth *sealed up* in the seaven Seales, in the dark Abysse of the Eternity in the originall of Nature, in the wrathfull *Matrix,*) and so you ride also.

70. And though the seales in the soule of Man, *are broken in the Death of Christ*; yet the Anger of God, with the Spirit of this world hath sealed *you* up, and driveth *you* on, that it may accomplish all its wonders in *you*.

71. Behold you proud Whore upon the Beast! what have you sought after, since the Times of the *Apostles*, who walked in the life of Christ, and not according to the lust of the fierce Spirit in the originall of Nature, as you doe; behold your brave Kingdome that you have erected in the world, in which you goe about to compell men to turne away from God, and to reverence and [c] *worship* your Lawes.

72. Christ [c] worshipped his Father; his soule pressed *in verbum Domini*, into the Word of the Lord, *in the seaven Golden Candlesticks*, which are the burning Love-Spirit of the Heart of God, in the Father, in the still Eternity; there in the source of the Father, Christ wrought great [d] Wonders: for he opened the seales of the hidden Mystery, and *did drive the uncleane Spirits out of the* wrathfull source of the *soules*, and sounded with his Word in the Centre of the poore captive soules, so that they stirred all Seales, and in the life of Christ *pressed* in to God: and there the Devill could not dwell, for he is a Spirit of Darknesse, and wee will hereafter shew him to be.

[c] Or, *prayed to.*

[d] *Miracles.*

73. But you *take* and usurp the Kingdome and power of Christ, with faire hypocrisie and *deceit*: where are your Wonders, while you make Divine Lawes, onely for your worldly honour and deceit, onely that you might rule, *over silver and gold, and the soules of Men?*

74. O you Babylonish *Whore*! you are shee of whom the Prophets have spoken, who have propheſied (in the hidden seales) of the Wonders, which were hidden in the Eternall Nature, in *you* the Wonders are brought to Light: But you spoile the Tree of Life, therefore you must goe into the Lake which burneth with Brimstone: and therefore the Spirit saith in the *Revelation*; *Goe out of her my People, that you be not partakers of her source* [*plagues or Torment*].

75. Now since you are growne forth of your selfe, in the fierce Might of the Anger of God, and are a devourer, and have [e] set up the Wonders of God, in pride, for the honour of your *Beast*; therefore the seales in you are [f] sealed up, till the time that the Anger hath shewne its Might upon you, and that you devoure your selfe.

[e] Or, *used.*

[f] Or, *hidden to you.*

76. For

76. For you have *despised* the Angels sounding of the Trumpet, *and persecuted those that were sent from God :* you esteeme your belly God, and glory most of all, and love flattery.

77. The *Bride* of the Beast saith : I am your God, set mee upon you, ride on how you will : I will cry aloud and say ; the fatnesse of the Earth is yours, and men shall worship you in *mee* ; feare and horrour be upon all those that disesteeme us ; Thus I ride over the bended knees, and over the soules of Men, where can there be such a Kingdome as wee have ? [for wee are exalted more then Princes and Kings, and wee are honoured and reverenced by them, and placed above them].

78. But the Spirit *Mercurius*, which goeth forth, out of *the burning Torches* (which is the Spirit of Gods Bride) declareth in the *Apocalyps :* that *when the seaventh seale shall be opened, then shall the hidden Mystery of the Kingdome of God be accomplished.*

79. For, *the Lamb which was slaine, did* (at the time of the seaven Seales) *take the booke out of the right hand of him that sate upon the Throne, and opened the Seales thereof : and the foure and twenty Elders fell downe before the Lamb, and said, Thou hast opened the booke, and broken open the Seales : Praise and Honour and Glory to God and the Lamb, which was worthy to take the Booke, and to breake open the Seales thereof :* and the Whore *together with* the Dragon *was cast into the Lake of Fire.* If you understand not this, you are under the Seales.

80. Behold ! when the seaventh seale shall be opened, then the Arch-Shepheard will feed his sheepe *himselfe*, in his greene Pasture : he leadeth them to the springing Waters, and refresheth their soules, and bringeth them into his *right* Path, and is *a good* Shepheard, *and the sheepe follow him*, and he giveth them Eternall Life.

§ *Note.*

81. § At *that* time, *Babel* that Great City on Earth *breaketh* in the Wonders ; and all the soules of those that are written in the Booke of Life, in the Glassie Sea [or *Angelicall world*] : all those that are borne of God, *doe goe out from her :* and that is *the* [h] *Tabernacle* of God *with Men :* for he that seduced them is sealed up, the Light driveth him away.

[h] Or, *habitation.*

82. Therefore hearken, you that are drowsie and awake, the Day breaketh, it is high time ; that you may not be captivated by *the Anger in Babel :* there is great earnestnesse [or severity] at hand : leave off your contention about the Cup of Christ, else you will be found to be but fooles in the presence of God : your *Decrees* availe nothing, when you assemble together, and make results, and *conclusions*, saying, thus wee will have it, this Confession of Faith, thus wee will *beleeve*, and then the *Church* of God will be upheld ; and another party gainsayeth, and they call one another *Heretickes* ; and so you

you lead the blinde Layity, captive in your *Devilliſh* Contention, in your Pride.

83. You binde the true meaning [of the Scriptures] to your Art: he that hath not been a Student, or Scholler, in that, can have no underſtanding in the hidden Myſteries of God, you ſay. O you proud blinde Men, how you ſuffer your ſelves to be ſeduced, by [o] humane Traditions, without the Spirit of God; how will you ſtand in the Day of the Judgement of God, with *your confounded Sheepe*, which you have thus led along in blindneſſe. You have filled them full of reproach, and blaſphemies; and have ridden up and downe upon the *Dragon*, in meere hypocriſie, covetouſneſſe, high-mindednesſe, and falſe Teaching: outwardly you have made a *faire* ſhew, and inwardly you have been *full* of the Devill.

[o] Or, *your own Inventions and Conceits.*

84. Where is your Apoſtolicall Heart? Have you *Chriſt* [in you]? Wherefore then do you diſpute and contend about him? and make the common Lay people contend alſo, who know not what they doe; they play upon your Muſick, [and dance after your Pipe], and would rather *looſe* their lives, then leave *your* follies, and enter into the Life of Chriſt.

85. O ſimple [k] Devotion! Wherefore doe you not take Chriſt (your true Shepheard) to be your Shepheard, and let the *Wolves* goe? you need not to be contentious about the Kingdome of Chriſt: neither have the Wolves any power to give it you, or take it away from you: you *need* not aske *where is Chriſt?* is he in the Baptiſme, or is he in the Supper? is he in the Hearing of the Preacher, or Miniſtry, as is ſo *hard preſſed upon people* now adayes?

[k] Or, *Holineſſe.*

86. Doe but marke, and incline your heart, minde, and thoughts unto Chriſt, that *Chriſt* may *be borne* in you; and then you have Chriſt, the Baptiſme, [l] Sacrament, and the Holy Ghoſt in all Places, you have him in the hearing of the Divine [m] Word.

[l] *Supper of the Lord.*

87. The *Covenant* and [n] *Teſtaments* of Chriſt, have indeed been long *uſed*, without faith, and therefore are but *hidden* ſeales: but if you be once borne in Chriſt, then they become *opened* ſeales in your heart, in your ſoule, *all is yours*; Chriſt is in the Father; and *you* in Chriſt are alſo in the Father; and the Holy Ghoſt goeth forth from the Father in Chriſt, and alſo *in you*: the word of Life is *alwayes* in you, what doe you then ſeeke after for *ſalvation?* When you heare teaching of God, then the Spirit alſo teacheth from your heart, and there is one Love, one Chriſt, one ſalvation in *all* places, whereſoever you are, there is the *Gate* of Heaven; it is not onely in the *Churches* of ſtone, where men gliſter in Pride; but where there are penitent people together, in true ſorrow, who with earneſt deſire, long after Gods *Mercy* [Barmhertzigkeit], who willingly ſpeake of Love, and of the Wonders of God, [*there is the Gate of Heaven*].

[m] *That Word is neere that is in thy heart.*

[n] *Baptiſme and the Lords Supper.*

88. Heare O thou blinde *Babel!* should the Holy Ghost worke powerfully in your words? When you stand before the Congregation, and despise your *forefathers* or Predecessors *for their blindnesse*, in *their* opened seale, whereas you your selfe are a false malicious *Adder?* and teachest nothing but *sedition, contention,* and *scorne?* you doe *not* powre the Holy Ghost into your Hearers, as you *boast*, but you drive into them *the spirit of contention:* you teach scorne, and not love. What doth the Lay Man know of those that were dead a thousand yeares agoe? are not [o] they in the power of the Judgement of God, and not in your power? you judge and condemne many that are in the Angelicall world, should then the Holy Ghost in your false judging, be preached into the hearts of Men [by you]? you preach not the Spirit of Christ, but the Spirit of the Devill into their hearts, insomuch that they rely and *depend* upon *your* fables, and *let goe* the highly precious word of Christ.

[o] *The Dead.*

89. Looke [p] into the Acts of the Apostles, when they were together very unanimously, with great desire of the Kingdome of God, and spake of the Works and Wonders of God, and of his *Love towards Men*, how the Earth moved under them, and the Holy Ghost also moved the Earthly Centre for great Joy. But had they sat together to deride the *Pharisees*, and scorned and made a play-game of them, the Holy Ghost would not have been so powerfull among them.

[p] Or, *upon the doings of the Apostles.*

90. Therefore open your Eyes (yee children of God) and goe into the Temple of Christ; and *hang no more* to the Temple of dissimulation, to the Hypocrites and Murtherers. Yet I doe not hereby prohibite the Stone Churches, but I teach [that] the Temple of Christ [is] in all places: indeed the greatest Pomp is exercised in the Churches.

91. But if you desire to goe into the Temple of Christ, you must bring *an humble contrite and broken heart* with you, which earnestly longeth after the Kingdome of God; it must not consist in hypocrisie, where they shew themselves in a holy and devout Posture, but the poore soule is left without the Temple of Christ, in the seaven Spirits of Darknesse; where onely the mouth is a Christian, and the *heart* is in doubt, or else in meere voluptuousnesse of the Flesh.

92. O you blinde *Sophisters!* what have I to doe with you? that I must thus write of your [q] Wonders? I have not sought your wayes, but [I have sought] the Heart of God, that I might hide my selfe in Christ. I desired onely with the Virgin in the *Revelation*, (*which standeth upon the Moone*), to flie into the *Wilderneſſe* from the Dragon; and yet I my selfe must now shew the Dragon. *LORD!* thou doest whatsoever thou wilt, thy wayes are meere Wonders.

[q] Or, *Doings.*

The

The Fourth Chapter.

1. WHen wee thus shew you the way of the Light, the Spirit is pleased, not to speake barely as in a History, but to set forth the *Light* in its highest Depth in its *Wellspring* or Fountaine, that you might looke as through an opened Seale, *in Ternarium Sanctum*, into the holy Ternary, [or the Eternall Essentiality.]

2. For seeing the hidden Mystery of the Kingdome of God, shall be revealed in the seaventh Seale, and the Lamb himselfe shall be Shepheard over the sheep, therefore it must *not be sealed up*: for wee have knowne the voyce of the Trumpet of the seaventh Seale *in Ternario Sancto*, in the holy Ternary, and therefore *wee may well* speake of our native Countrey, to which our Labour [or Journey] tendeth.

3. None should suppose us to be ignorant, in that wee write so very deeply; for if wee did not see and know it, wee must be silent; it is a common saying, *What the heart is full of, that the mouth speaketh.* This [which wee have written] was not sought by this Hand: but it is written; *I am found of them that sought mee not, neither did they enquire after mee.*

4. I was as simple concerning the hidden Mysteries, as the meaneſt of all; but my Virgin of the Wonders of God, taught mee, so that I must write of his wonders: though indeed my purpose is to write this for a *Memorandum* to my selfe, and yet I shall speake as for *many*, which is knowne to God.

5. And now being to speake of the seaventh forme of Nature, wee see that the Corporeity especially subsisteth therein, for a Spirit is voyde [or crude] without a body: whereas there is no understanding without a body; and moreover the Spirit it selfe, doth not subsist without a body. For a forme in the Spirit, is a hunger, and a longing desire, of one forme after another.

6. For all things stand in the will, and are driven on in the will; for if I have [or [s] *conceive*] no will to goe, my body standeth still; Therefore my will carrieth mee, and if I have no desire towards a place, then there is also no will in mee: but if I desire any thing, then that is the will of the [t] Essences.

[s] Or, *purpose not.*

[t] *The work, or Deeds.*

7. And yet the Essences desire nothing but preservation and sustenance of the body, for the body is food: and the whole Essence of all Essences, is a continuall hunger and satiating [or fulfilling], and a regeneration or propagation from its fullnesse: as may be

seene, that each forme of the Spirit desireth the other in its hunger, and when that is attained, another or *second* forme ariseth out of it, and yet the *first* doth not vanish, but the other or second formeth it selfe in the first, into another source or property, and yet both keep one in another, each in its own property: as wee have written concerning Nature, in six formes; how one proceedeth from the other, and how one causeth the other, that it be generated, and yet each keepeth its *property* in the other; and there now they stand in six formes one in another.

8. And so there is no place of rest, but there is a constant desire of all the six formes, as a hunger out of which the will is continually Generated: and yet there is nothing wherein rest can be, but the still Eternity: and yet also this cannot be apprehended or found in the *Wheele* of the fiery Essences: and therefore the hungry Nature seeketh in its Mother, (*viz.* in the desire of the soureneſſe), and the soureneſſe catcheth hold of the *desire* of the Essences, and holdeth it fast: and thus all Essences of the hunger are held in the soure Mother, for shee is their onely rest, which they fill againe with that which is in them, that is, with themselves.

9. And herein consisteth the Dominion of a Spirit: for Nature doth consist not onely in seaven formes, but there may (out of every desire,) againe a will be generated, wherein the Essences subsist againe, but *alterably*, according to the desire of that will, where there is no number found, as you may see in the Creation of the World.

[t] *Marke, or pitch of circumscription.*

10. But seeing the Eternall Essence doth desire a certain [t] bound or limit, further and more then which, or to goe higher, or to be other, it desireth not; *therefore* the heart generateth it selfe, which is *the end of Nature*, and the heart is the fulfilling of the Eternall [Beeing, Essence, or Substance.]

11. And the heart is not comprehensible by Nature, but Nature remaineth in the darkneſſe in it selfe, and the heart remaineth in it selfe in the light: and *neither* would be manifest without the other; and yet there is a continuall hunger in them both, for both have wrought from Eternity, viz. *Light* and *Darkneſſe*.

[u] *Or, Essentiall.*

12. Now thus wee see, in the Angelicall world, as also in this world, that the seaventh Forme of Nature, is a [u] *substantiall* Forme, out of which is proceeded the Being of Corporeity, *per verbum Fiat*, by the word *Fiat*; and wee have searched the ground and finde, that the [x] same standeth also in *two* formes, one in the Darkneſſe, the other in the Light, and yet they belong not to the Birth of the Darkneſſe and of the Light, but they are the Body, or Comprehensibility.

[x] *The Corporeity.*

The

The most Mighty Gate in the Centre, highly to be Considered.

13. THis wee demonstrate to you, in Light and Darkneſſe; for wee cannot ſay that the Darkneſſe is the ſource [or Property], but the Darkneſſe [y] encompaſſeth the ſource [or property], and cauſeth that a ſource of Anguiſh of the longing and deſiring, is [*generated*] in it, for the Darkneſſe hath no deſiring, but the deſiring is generated in it, and the Darkneſſe cauſeth the deſiring; *viz.* that there is *conceived* a deſire to be free from the Darkneſſe; and *therefore* the deſiring laboureth ſo eagerly after the liberty, till the Anguiſh in the ſharp deſiring, [z] diſcovereth the liberty in it ſelfe, and yet there it is not [rightly called] the Liberty, though it be the Liberty, but it ſtandeth in the ſharpneſſe of the Anguiſh, and is called Fire, where the deſiring then can goe *no higher*; but muſt be ſtifled in it ſelfe, and muſt ſink down into the ſource.

[y] *Begirteth.*

[z] *Eſpieth, or attaineth.*

14. And the ſharpneſſe of the flaſh of the fire, in the Liberty of the ſharpneſſe, holdeth its right, like a ſtill ſource [or property] ſtanding in the *ſharpneſſe* of the Liberty: and the ſinking of the Anguiſh is as it were a *Death*, out of which the Life is generated: which Death, affordeth [a] *weight*: for it is (being compared with the fire of the Liberty) like a ſinking downe in it ſelfe: and in its ſinking, the Anguiſh becometh materiall, ſo that, in that Death, the whole forme of the ſource [or property] may be found, as I may ſay, palpably, or [b] ſenſibly: and the ſenſibility, is the Corporiety of the Darkneſſe; and the fire of the Liberty in the fierce flaſh, is its Spirit and Life.

[a] *Ponderoſity.*

[b] Or, *feelingly.*

15. And hereby you are adviſed, to enter into your ſelves, and [you may ſee, that the fire cauſeth the feeling [or ſenſibility] in the ſharpneſſe of the dead Corporeity: for without fire there is *no body*, that hath any ſenſibility [or feeling], as you may ſee by the Earth and Stones.

16. Now therefore it is here further declared to you, that the body or ſubſtantiality, is not *ſo dead a thing*, that it is altogether uſeleſſe, and fit for nothing: for the ſtifling driveth its property or ſource downwards, and *affordeth weight*, and the fire driveth upwards, and *giveth Spirit, Life, and Mobility*. And now between theſe two in the midſt, is the Centre of the deſiring Anguiſh, which is a cauſe of that which is uppermoſt, that is, the fire, and alſo of that which is nethermoſt, that is, the ſubſtantiality; and if the Centre cannot get upwards nor downwards, and yet driveth with its deſiring; then it driveth forth *ſidewayes*, and the whole forme or figure

of

of it is as *a Growing Tree*; for it appeareth in the Centre like a [c] Crosse, out of which the Essences of the desiring spring forth, like a Tree or Sprout (as I may so say) and yet is not a Sprout, but like a driving forth in it selfe: like *a kindling* in the dead [d] Essentialitie.

[c] ✝

[d] Or, *Substantiality.*

17. And hereby wee give you earnestly to understand, that the source or property in the *Centre*, (out of which the fire goeth forth upwards in the Essentiality, and where the Death sinketh downwards, and the Essences sidewayes) generateth another Will, which hath a desire, to put the Death, as also the fire in the sharpnesse, with the Essences of the Will, into the *Liberty*: and the Will attaineth the Liberty, in the fire; and maketh the fire shine bright, and maketh the Joy, and this second or *re-comprehended* Will is called the *Tincture*.

18. For it is a glance or splendour in the darknesse, and hath the power of life, and sprouteth through the Death of the Essentiality; and quieteth the Anguish: yet it hath no Essences in it selfe, but it is the Ornament and vertue of the Essences, it is the joy and habitation of the Life, it cannot depart from the anxious or painfull sharpnesse, and yet the sharpnesse retaineth it not: for it is free and a blossome of Life, it is not soft nor sweet, but it is like *burning Brimstone*, where the fire attaineth a *Glance*, which otherwise, in the Centre in the Anguish, is black and dark.

19. Thus wee distinguish to you, the *substance* in the darknesse, and though wee are very hard to be understood by you: and though also little beliefe may be afforded to it: yet wee have a very *convincing* proofe of it: not onely in the created [e] Heaven, but also in the Centre of the Earth, as also in the whole Principle of this world, which would be too long, to set down here, but wee will discusse, and set down a *few things*, to open the understanding of the Reader.

[e] *Gesternte, Constellation, or firmament,* aliter *Geisterne Spirits.*

20. Consider the Centre of the Earth, which God hath created by his Word, even out of the Centre of the Deepe Eternity, out of the Darknesse, out of the Centre of the desirous Will: but not out of any *severall Place*, but out of the space and Depth, so farre as the Word hath yeelded it selfe unto the [f] *Ether*, there hath the Centre been *every where*, and is so now, and remaineth so in Eternity: for it hath been so from Eternity.

[f] *Receptacle or devourer.*

21. And this is the beginning that the Word hath created [or conceived] a *Will* in the Darknesse, to manifest the Darknesse with all its formes, of the Wonders of God the Father, *in his Nature* which he generateth in his Eternall Will: and wee demonstrate it to you thus: Behold the Earth, Stones, and Metalls, which are all of them as it were dead and afford weight; and also they are dark, [*opaca*], and

and yet have *in them* the light, *viz.* the Noble *Tincture*, which is their light and life; wherein the *Oare* [or Minerall] stone doth grow, in which the Tincture is strong.

22. Thus you see also, how the Brimstony Fire is the Overcomer of Nature, in which the *Tincture* doth exist, and so through the Death of Nature springeth up, in Stones and Metalls; and in Nature bringeth forth the *substantiality* of the shining and glance or brightnesse; which may be seene, in gold, silver, and all glistering Metalls. Wherein also wee [g] see the poysonous anguish of the Darknesse, as also the soure death of the Darknesse, and the strong matter of [h] Conjunction; as they understand, who *worke* and deale therein.

[g] Or, *finde.*
[h] *Mixture or Copulation.*

23. Also wee see how the *Tincture* can bring that which is lowest in the Death, to its highest Ornament or Glory, (viz. *an inferiour Metall into Gold.*), and all that, in respect of the great power of the Eternity. And therefore also the Tincture is *hidden* from the *Alchimists*, because it is originally out of the Eternity, and they seeke only that which is *Earthly*; if they did rightly seeke, they should well *finde* it, as wee have found in the Spirit.

24. But wee have yet a greater knowledge of this, in the many materialls or kindes of Earth: which wee know, to be created out of the Eternall Essences, as an Out birth, and so are in substance as an Image of the Essences; where wee may see the [i] altering of the Will in the Essences, and the Great Wonders of the *Omnipotency* of God.

[i] Or, *changing.*

25. For all things, which are come to an Essence, proceeded out of the Eternall *Genetrix*, not at severall times, but all at once; yet stood [or were manifested] in severall times, in the forming of the Essence or Substance, (in the wrestling of the *Centre*) in the Figure, and were seene by the Heart of God in the Light, which at length created it; where the Time took its beginning.

26. For the Deity hath had a *longing*, to see the Wonders of the Eternall Nature, and of the innumerable Essences, in substance, and in corporeall things; and wee give you to understand this highly and exactly: that God hath created all for the Light, and not the Darknesse.

27. For, he hath awakened the *Tincture*, to the Death in the Centre (*viz.* to the Body or Corporeall substance of the Earth) and that is its Lustre and Light, wherein its *life* doth consist. And, to the Deepe above the Centre, he hath given the *Sunne*, which is a Tincture of the Fire, and reacheth with its vertue into the Liberty, *beyond* Nature, wherein also it retaineth its Glance or Lustre: and it [the Sun] is the *Life* of the whole wheele of the Starres, and an Opener of Death, in the Chamber of Anguish, [or in the wrathfull Nature]: For, *all* the Starres are its Children, not that they have their

their Essences from it, but it is their life, and in the beginning, they proceeded from its *Centre*, it is the *Centre* of the uppermost in the Liberty of the Life, and the Earth is the Centre of the nethermost in the Death; and yet there is no dying in either of them, but an altering of one [k] thing into another.

[k] *Beeing, Essence, or Substance.*

28. For this World *dyeth not*, but it shall be changed into such a substance, as it was not before; (understand its Essences): but the *shadow* of all things remaine standing for ever as a *figure*, to the honour, joy and [manifestation of] Gods works of wonder.

29. And further wee give you to understand, that the Spirits also were all created unto the Light; for they are the *Essences* [or proceeding powers] out of the Life; not out of the Corporeity of the Death, but out of the Centre of the Essences in the *Originall* of the Tincture, which reacheth the Liberty of God the Father, which is light, joy, or a habitation of Eternity, wherein the Word with the Angelicall world hath its *dominion*. They all are created out of the sharpnesse of the twinckling in the wheele of the Essences: and they stand in the *Liberty* before the Heart of God, and they are the Wonders in the divine delight, which are [l] discovered by the Heart, in the Wonders of the Power, and therefore it set the Will in the Fiat, and created them.

[l] *Beheld, or aspected.*

30. And wee understand by the word [*Schuffe*, which signifieth] Created, [and in the Language of Nature signifieth] a Seperation of the Essences, in the Centre, in the foure *Matrix*: and therefore there is also such great diversity in the Spirits, as there is great diversity in the Will of the Essences; whereof wee have an Example and similitude in the will [and purpose] of our *Minde*, out of which, do spring so many various *thoughts*, where every thought hath againe a Centre to a Will: that so out of a [m] conceived thought, a substance may be [produced]. [For Example, a Woman with childe, *can with her thoughts*, set a mark, or make some monstrous alteration, in the fruit of her womb, which is a substantiall thing.]

[m] Or, *an Imagination.*

31. In such a manner, are all Spirits created out of the *Eternall Minde*, and *therefore* they are also Eternall; for all whatsoever is generated out of the Eternall Minde, is Eternall.

32. For before God had conceived the *Fiat*, the wheele of the Eternall Essences, went forth without substance, into the Wonders; but when God set the will in the *Fiat*, then the wheele of the Eternall Essences, went forth into a substance, and there the Time, had its beginning, which was *not* from Eternity.

33. And wee give you highly to understand, the heavy fall of *Lucifer*; which [was that] he put his will back, againe, into the *Matrix* of the Fire, in the *Centre*, and turned away from the will of the Eternall Minde, which tendeth onely to the Heart of God; and

and would domineere in the *Tincture* of the Roote (*viz.* in the *Matrix* of the Fire) over the Heart of God; for the fierce power of the Fire, delighted him more then the Meekneſſe in the ſtill habitation: and therefore he was thruſt back alſo, (into the dark *Matrix*, into the anguiſhing Minde) in the ſinking down of Death.

34. But to ſatisfie the high enquiring minde, and to fill its apprehenſion, concerning what moved *Lucifer* to this, wee offer the *Matrix* of the *Genetrix*, to be conſidered; and there you finde all the Formes, which can be found in the whole Nature.

35. For you finde there the foure, bitter, dark, tart, ſtinging, envious [property or forme] which ſtand all in the Centre of the Genetrix, *before* the kindling of the Light.

36. But when God ſet his will in the *Fiat*, and deſired to create Spirits: it was no other then as when God ſaid to the *Matrix* [or womb] of the Third Principle, of this world; *Bring forth all ſorts of Beaſts, Fowles, Fiſhes, and Wormes, every one after its kinde*, underſtand, that their body is according to the kinde or quality of their Eſſences, and ſo is the Subſtance or Eſſence in the body; which is their ſpirit: and ſo alſo it is with the high Spirits: there went forth out of the Eternall *Matrix*, Spirits, out of all Eſſences, which are innumerable, to our account.

37. And as wee have ſhewne you already, concerning the ſeaven formes of the *Centre* of the Eternall Nature, where every forme is a ſeverall wellſpring of Nature; in like manner, out of every forme, out of every wellſpring, goe forth *Spirits*, according to the multiplicity of Eſſences and properties, every one according to its kinde.

38. And the uppermoſt Principall Dominion, proceedeth from the Head-ſource, which is the cauſe of the multiplicity therein, as the minde is a cauſe of the ſenſes [or various thoughts;] and wee intreate you to conſider the *Matrix* earneſtly; wherein you ſhall quickly know, the Conceived Will of *Lucifer*, what it is in its Originall; how the Creature hath imagined into the *Matrix*, and ſuffered it ſelfe to be withheld there; and yet God created all Spirits [*To or for.*] in the Light.

39. For the Tincture of the friendly habitation, ſhined out of them all, and the Heart of God ſhined to them, [like the Lamb in the *New Jeruſalem*,] and they *ſhould* put their Imagination into it, and frame their will and power, *in verbo Domini*, in the Word of the Lord.

40. But being they ſaw, that the *Verbum Domini*, the Word of the Lord, in the Centre, was as another [or ſecond] birth out of the Centre: and that they were generated out of the Eſſences of the great fountaine: which is, the Nature of Eternity; they *deſpiſed* the

humility, out of which the Love and Light is generated, and *would* domineere (in the fierce power, in the source of the Fire) over the Humility; for the *Matrix* of the Fire *desired* to have the Dominion.

41. For wee cannot know any otherwise, then that *Lucifer* was created in the fourth forme of the Matrix: for there stand the Anger and Love in opposition, and this is the strife and overcoming, where the Light overcometh and holdeth the Darknesse captive. [The Fourth forme is in the midst of the seaven formes, and *may turne* it selfe to the Three in the Anger, or to the Three in the Love of God: and is severally drawne and desired by *each* of the Three.]

42. Also the Wrath and Zeale of the Eternall Nature of God, *desired* to be creaturely, and to shew forth its wonders, and therefore [o] they were held in the fountaine of their *own* [p] Nature; and they have kindled the Matrix of the fierceneſſe of the Anger and Envy, so that now it is *their* Eternall Habitation.

[o] *The Spirits or fallen Angells.*
[p] Or, *Originall.*

43. The *Tincture* (in their Conceived Will) is become *false*; because they would domineere (out of their Pride) over the humility of the Heart of God: and therefore they were cast out of the uppermost Centre into the nethermost, *viz.* into *Death*; where is nothing but meere Darknesse, and they cannot reach the Light of God.

[q] *Humble comprehension.*

44. For, to the Light of God, there belongeth a [q] Comprehension of Humility, wherein the desire of Love is Generated, which apprehendeth the Heart of God; And this, *Lucifer* hath not, but meere anger, envy, and high-mindednesse, and a continuall desire to flie up above the Heart of God, and to domineere in the sterne Might: and therefore he is thrust out from the Divine Principle, into the Centre of Darknesse, and that is his Eternall Kingdome.

[r] *Theologues called Divines.*

45. And here is cleerely shewne to the [r] *Theologists*, who *undertake* to preach of the Will of God; that their devices, about wayes to God, are *meere* Fables: when they make Lawes, and set down things, as the meanes whereby the Light of God may be attained: For it onely consisteth in this, and it lyeth in our [s] Imagination, that wee frame our will into *Humility*, wherein the Love is generated, which penetrateth to the Heart of God, as into that which is its own, where the humane soule is then, borne in God, so that it embraceth the will of God, to doe that which is the will of God.

[s] *Purpose or fixed resolution.*

[t] Or, *Foolery, humane Tradition, or Invention.*

46. For, *All* mens *doings*, without the will of God, are nothing else but [t] Graven Images of naturall skill, which *remaine* in the Anguish of the Centre: and it is a seeking, where nothing is to be found; like one, that maketh a costly piece of work, which himselfe taketh pleasure in.

47. So

47. So also, *such works* stand before God, as a figure: which yet remaine in the *figure Eternally*; but, to the true *Regeneration*, to the attaining of the Heart of God, there belongeth onely an earnest will, and submission, where Reason lets goe all that it hath invented and contrived, and dependeth meerly on the *Word* of the Lord, *viz.* on the Heart of God, and so the Spirit is conceived and borne in the Love of God.

48. And wee have already cleerly shewen you, that every thing is generated out of the Will, and every thing hath its propagation againe in the Will; for the Will is the Master [*Artificer*] of every work: for it hath its first Originall to Nature, from God the Father, and passeth *through* Nature to his Heart, which is the end of Nature, which dwelleth there in the still Eternall Liberty without Nature, and is in Nature, as a peculiar Principle of its own in it selfe.

49. Thus the Originall of Nature hath the second Principle, out of which proceed those things or substances, that may be altered, but the Principle of the Heart of God doth not [alter or change].

50. Therefore I say still, and it is the very truth; that whatsoever is built, invented, and taught, concerning the Way to God, (if it proceed not out of the *Humility of Love*, and goeth on to the comprehending [or purpose] of the Will, to the Heart of God,) is only an [u] Invented work, in the Wonders of God: whereby the Wonders of God, which stand in the *hidden seales*, are brought to light: and the builders [or contrivers], are but labourers in the Wonders of God, in the great building, to the Glory of God, which [building] *shall appeare*, in the Wonders, at the change of Time, when all things shall enter into the [x] *Ether*.

[u] Or, *Graven Image, trifle, or foppery.*

[x] *Receptacle, or devourer.*

51. Yet we doe not judge, nor condemne, the *desirous seeker*, who seeketh in blindnesse, and knoweth not what he doth; seeing he laboureth in the building of the Great Wonders of God, [with a blinde Zeale]. For he shall finde his *reward* in the end, in as much as he hath had a will, to presse in to God, and yet sticketh in the building.

52. And when the building shall appeare before God, at the end of Time, then the *Artificer* or Workmaster shall also appeare before God. But doe wee alone say this? Doth not the Scripture in the *Revelation* of *Jesus Christ* say; That *our works shall follow us, where every one shall reape what he hath sowne?*

53. Therefore leave off your calumnies and blasphemies, and your fine contrived wayes to God; and forsake the covetousnesse and high-mindednesse of the Devill, and enter into the way of *Love*, which consisteth in Humility (towards the Heart of God,) in Christ Jesus, who hath opened againe the hidden seales, wherewith wee in

Adam were sealed in the Eternall Death, and then you are in *Christ*, borne in God, and *attaine* the Divine Will.

34. Wee give you further to understand, according to our apprehension and knowledge, in the Wonders of God; (because every thing that liveth and moveth, is created for the honour, [the manifestation] of Gods works of Wonder:) that there are *many* Spirits in shape and [y] figure, which have *not* their originall out of the Eternall Wellspring, but out of the [z] beginning will; such as are in the Water, the Aire, the Earth, and the Fire, especially under the Firmament, those *Ascendent*, of which there are multitudes in great Hoasts, and have also their Government; yet they are mutable, but their shadow remaineth, and there are severall pure Spirits which doe not propagate out of themselves, but are generated at severall Times, by the working of Nature, by the *Tincture* of Heaven: understand, the superiour [Spirits].

[y] Or, *shadowy.*
[z] Or, *inceptive Will*, aliter *Anxious Will.*

35. But the Terrestriall have their Centre from the Inferiour Globe: and the watery, out of the *Matrix* of the Water, and they have severall Heavens for their Government, yet they all [a] *passe away* at their Time: and stand to the [manifestation of the] Wonders of God.

[a] *Perish*, or *vanish.*

36. And wee give you to understand, that *before* the Time of the Angelicall world, from Eternity there hath been such a Government; where the knowledge and *understanding*, was onely in God: But by the Angelicall world, *is also come* into the Creatures.

* The Gate [b] *in Ternarium Sanctum.*

[b] *Into the holy Ternary or Trinity:*

57. NOw having shewen this concerning the Corporeity, and the Spirits; (and indeed the Spirits are creaturely and substantiall, though incomprehensible to us;) therefore wee will further shew you the Kingdome of Heaven, with its *Spirits* and formes; and after that, the humane Kingdome: whereby the Great Wonders of God shall be brought to Light: Let none be wilfully blinde, it may be *demonstrated* in every thing, in whatsoever you look upon; especially in *Man*, for he is the Image and similitude of every thing: and *therefore* is called the Similitude of God.

58. There is no Creature, either in Heaven, or in this world, wherein all the Three Principles *stand open*, as in Man: and if his soule be borne in God, he *excelleth* the Angels, in the Wonders; as I will shew you hereafter.

59. But if this Text [or Matter] happen to be *difficult* for the Reader to understand, wee would have him admonished, to reade it patiently and diligently: and though he be not able to comprehend it, [*presently*] yet it will be very usefull to him hereafter, when *the*

Threefold

Threefold Life of Man shall be written of; and *then first rightly* come into his understanding, so that he himselfe will *then* esteeme it for a *Great Jewell.*

60. For the Minde doth not leave of search ng, till it come to the Innermost Ground, which is *heere* shewen. But if it reach not the Ground, it sinketh downe in the Ground, and cannot apprehend it, and then cometh doubting, unbeliefe, and contempt, into the Minde, [as if this writing were not worth the troubling ones head about it,] therefore wee would have the Reader admonished, not to jest with the high hidden Mysteries; for thereby the Spirit of God is blasphemed.

61. And it is with the Minde, as with *Lucifer*: when he saw the greatest hidden Mysteries of the Deity stand in such humility, he took offence at it, and entered into the fierce Might of the Fire, and *would* domineere with his own selfe, wit, and reason, over [the Heart of] God, he *would* that God should be in subjection under him, he *would* be the framer and Creator in Nature, and therefore he became a Devill.

62. For in the meeknesse and lowlinesse, consisteth the Kingdome of Heaven, with the Angelicall world, and the vertue of the Heart of God.

63. For the Light consisteth in *meeknesse*: and though it hath its Originall out of the Centre of the Fire, *viz.* out of the sharpnesse of God, yet it placeth its Centre in very great Meeknesse: for the Liberty without Nature is the End of Nature: and the Light dwelleth in the Liberty, as a Glance or brightnesse of a still [c] Joy: and the *Word* [proceeding] out of the powers of Nature, is the Fire of the Light, out of which the shining goeth forth, and enlighteneth the whole Deepe of the Father; so that it is *one* Essence together, but with *three* Distinctions, where every Distinction hath a Centre, and may be called a *Person.*

[c] *Habitation.*

64. For, the Father generateth the Nature out of the Eternall still Liberty, which is himselfe, and yet in the stillnesse is *not* called Father: but in that he is desiring [or Generating]; and [d] comprehendeth a Will in himselfe, to [have] the Genetrix of Nature [to be], *there* he is knowne to be a Father, from whom all things proceede, as out of his first Will, through all Wills.

[d] *Conceiveth, frameth, or purposeth.*

65. Even as the *Minde* of Man, is but one onely will, which is desiring, and yet conceiveth in it, out of the Eternall Will, innumerable Wills, and one alwayes goeth forth out of the other. Whereby wee see and finde, that the first Will is Master, and the other recomprehended Wills leade to Light and Darknesse, to joy and sorrow, according as they conceive any thing good or evill in them; as Reason can discerne. So it is also in the Father, in Nature, but

but *not* in the Liberty, for there, there is nothing in himſelfe, but the Light Eternity.

66. Beeing then a twofold comprehenſion thus proceedeth out of one will, as, to joy and ſorrow, love and hate, therefore each hath its *birth* to [a] will againe, out of one into many: Nature hath its will to the ſharpneſſe of its ſterne Generating: and the firſt will of the Father, (which ariſeth out of the Light Eternity,) to the ſtill meekneſſe: even as the ſtill Eternity, is in it ſelfe, a ſtill ſoft joy, without ſubſtance.

[a] Or, *to a contrary will, out of one and the ſame point.*

67. Thus there is a *twofold* driving in one onely ſubſtance, and therefore alſo *two Centres* are generated, the one tendeth to meekneſſe, and the other to fierceneſſe, and yet are not ſevered: for the fierceneſſe in Nature is the *firſt*, and out of the fierceneſſe is the meekneſſe generated, which is the *other*, and one without the other, would be onely a ſtill Eternity.

68. Therefore now, the Meekneſſe is the Sonne of God, which dwelleth in the ſtill Eternity, and [f] *mitigateth* the Wrath, and is therefore called the *Sonne*, becauſe he is Generated out of the Fathers Nature: and is called the Word of the Father, becauſe he is with the Glance of the Eternall Liberty, [proceeding] out of the Eternall Liberty (out of the Wheele of the Eſſences, out of the Formes of Nature, as the life of Nature) expreſſed in the Liberty of the Father; and is called a Perſon, becauſe he is a ſelfe ſubſiſting [g] Eſſence, which doth not belong to the Birth of Nature, but is the life and underſtanding of Nature: and is called the Heart of the Father, becauſe he is the vertue and power in the Centre of Nature, and he is in Nature, as the Heart in the Body, which giveth ſtrength and underſtanding to its Members: and is called the Light of God, becauſe the Light is *kindled* in him, and taketh its originall in him: and is called the Glance [or brightneſſe], becauſe, in the Eternall ſtill Liberty, he maketh a Glance [or Luſtre], which taketh its originall out of the *ſharpneſſe* of the Eternall Nature, as is mentioned before. And he is called the *Love* of the Father, becauſe the firſt Will of the Father to the *Genetrix* of Nature, deſireth only this his moſt beloved Heart, and this (in the Will of the Father) is the beſt beloved above Nature, and yet is his Eſſence. And is called *Wonder*, becauſe he is the Creator of all things, by whom all things out of the Centre of the Eſſences of the Father, are brought to light, and beeing; ſo that the Nature of the Father ſtandeth in Great Wonders.

[f] *Satiateth, quencheth, or alayeth.*

[g] *Subſtance, beeing, or thing.*

69. And this is the diverſity, [and the cauſe] that the Father and the Sonne are called *two* Perſons, and yet are but *one* God in one onely Eſſence, that is, the Father is the Generator of Nature, becauſe it is Generated by his Will, out of the deſire; and becauſe his

his Heart severeth it selfe from Nature, and is not comprehended by Nature, and exerciseth a severall Centre, *viz.* the *Love*; and the Father exerciseth the Centre of *Wrath*: in the sharpnesse of the Father, is the Fire, and in the sharpnesse of the Sonne, is the Light, and yet they are in one another, as fire and Light.

70. But as the Fire will be free (or else it is smothered) and yet it burneth out of the dark sappy wood; so is the Divine Nature also free from the inward wrathfull darknesse: and though the fire burne out of diversity of materialls, yet it affordeth but one kinde of source or property, *viz.* heate and light; And in the same manner also you must understand us, concerning the Deity.

71. The Sonne, is in Light Eternity of the Father, (and in his comprehended will) in his Nature, but *one* only source, which burneth in Love and Light, and is the Glance of the Glory of the Father, and cannot be severed or *disunited* from the Father; For there is but one will in him, which is called the desire of Mercy [*Barmhertzigkeit*], and that is attractive of whatsoever inclineth towards it

72. And the Holy Ghost is the Third Person; which I formerly called the Spirit *Mercurius*, in the Divine Nature; in respect of its Property: For you see that every Will in it selfe, is still, and every Light is still, and the noise maketh the Will manifest, which then standeth before the Will, and maketh *another Centre*. For the noise or sound is comprehended and carried forth, but the Will is not so; which you may perceive by a word, how that is comprehended and carried forth, which is generated in the noise. And you know also, how the noise hath its beginning in the Heart, and goeth forth out of the *Essences* of the Will, and is compriséd in the Mouth, and yet presseth forth out of the Heart, and soundeth out from the *whole* Person: and declareth what is in the Will.

73. And wee finde also, that the *noise* is the awakener of the life, also the [h] framer of the senses, reason, and understanding, for it is the hearing, and bringeth one Essence into another, from whence the smell and taste arise: also it is the cause of the feeling, by bringing one Essence into another, where then they feele one another: also it causeth the senses: for the Essences [or the out-flowing faculties] comprehend the noise, so that every Essence is a will, and againe in the will, is the introduced Centre, to a *Genetrix* of many wills.

[h] Or, *Workmaster, Artificer.*

74. And secondly, wee perceive, that the *Aire* which presseth forth from the Heart, comprehendeth the [i] noise, and in the mouth, maketh a Centre, where the will formeth the Word; and the will which thrusteth forth from the heart, bringeth the noise of the will, in the conceived Centre, which exisfteth in the mouth, out from the

[i] Or, *Sound.*

Centre

Centre of the mouth: and that noise is sharpe, and penetrateth through the heart, minde and senses: for it is gone forth out of the Centre, into another [Thing or] Essence, as into another minde, and bringeth with its sharpnesse that [minde or Essence] into its will: and if that will [or the other minde] pleaseth it not, it *breaketh* that will, and destroyeth it, *viz.* punisheth that minde, which is not [k] one with its will.

[k] Or, *agreeable.*

75. Thus my beloved seeking and desiring Minde; Consider thy selfe, search thy selfe, and finde thy selfe; thou art the Similitude, Image, Essence, and proper portion of God; and as thou art, so is the Eternall *Birth* in God: For God is a Spirit, and the [l] government in thy body, is also a Spirit, and that is proceeded and created out of Gods Government.

[l] Or, *that which governeth thy body.*

76. For God hath manifested himselfe in the spirit of Man, both in Love and in Anger, *both* the Centres are in it; and the *Third* [Centre] with the *exist* of the Spirit is the omnipotency, and if the Spirit of this world, (*viz.* the Third Principle) had not set its barre in *Adam*, which is broken by the *Birth* of *Christ*, and is made a Wonder: being borne as a Great Wonder, and shewne in the presence of God.

77. Thus in like manner wee acknowledge a *Third* Person in the Deity, which proceedeth from the Father and the Sonne. For he is the Spirit of the mouth of God, and hath not his originall in Nature, but is the spirit of the first will to Nature, yet he getteth his sharpnesse in Nature: and therefore he is the *former* and framer in Nature, as most powetfull and *omnipotent*.

78. For he manageth the sword of Omnipotence, [as may be seene by the Image in the *Revelation*] he is the bringer forth, the Conductor, and the Directer: also the destroyer of malice and wickednesse, and the opener of the *hidden* Mysteries; he existeth in the Father from Eternity without beginning: for the Father without him, would be onely an Eternall stillnesse without [m] Essence.

[m] *Being, or substance.*

79. He is the Essence of the Will, as is mentioned concerning the Fire, out of which the Aire ariseth, which goeth forth from the Fire: and as you see that the humane life and its understanding, consisteth in the *Aire*, and that the Aire governeth the life: so you must understand us concerning the Spirit of God; which is the outgoing and flowing vertue out of the Heart and Word of God.

80. For the Heart is the Word: and the Spirit is the former of the Word: not that he maketh the Word, but he is the selfe *subsisting* Essence, when the wheele of the Essences in the Centre of the Father, goe on in Triumph as a *Genetrix*, then he is in the wheele, in the appearing [or shining] of the Liberty, and openeth the *Genetrix* in the Darknesse, and causeth the longing, of the other [or second] Will, to the Centre of the Word.

81. He

81. He is the *Key*, in the shining of the Will in the Essences, and openeth the *Matrix* of the *Genetrix*. He is not comprehended by the Essences, nor by the Centre of the Word: but he closeth with the Word and Heart, and openeth the Heart to the [n] pressure; that so the will of the Father, may impresse in the Heart, and then he is in that which is impressed, and formeth in his own Centre, in that which is impressed, and goeth forth with the vertue of the Word, out from the Heart, and [expresseth or] bringeth forth the *Thoughts* of the Will.

[n] Or, *representation.*

82. For the *Thoughts* are the *hidden seales* in the seaven Formes: and they open the Spirit, that it may come to the Will, that so out of one forme of the Genetrix, many wills may come, and goe forth, without number *infinitly*, but yet in the opening and driving of the Spirit: and all Wonders without number stand in the opening of the Spirit: he it is, that manifesteth the Deity in Nature: he *spreadeth forth* the Glance of the Majesty, so that it is seene in the Wonders of Nature. He himselfe is not the Glance, but the power of the Glance, and leadeth the Glance of the Majesty of God in Triumph: he is the joy of the Deity, and maketh the *Holy* sport, with his opening, in the hidden seales of the Essences.

83. I give you a similitude of this, in the spirit and life of Man: you see the Body, which is in it selfe, a dark [or *opake*] thing, voyd of understanding: it hath indeed the Essences, but from the opening of the Spirit; which openeth the Essences, and bringeth them to the will, or else the body would be *dead*, still, and senselesse.

84. So you see also, that the Spirit is not the Body, but it hath a Government of its own: and when it departeth from the body, the body *perisheth*, for the Essences [or the flowing faculties] remaine in the dark Death, and there is no understanding: for it is the Spirit which openeth the *thoughts*, [and bringeth them forth] out of the Essences.

85. And you see moreover, that the Spirit is not the light it selfe, for the light hath its originall in the *Tincture*, which is the blossome of the Fire, but the Spirit is the blower up of the Fire, as you see by the *Aire*, which bloweth up the Humane Fire: and wee may *understand* it well enough in our selves, if wee doe but open and know our selves, by our spirit: which shall here-following be shewed us.

86. Understand us heere rightly concerning the number Three [or *Trinity*] of the Deity: wee meane but one God in three Persons, of one Essence and Will. But wee give you to understand concerning the *Ternary*, that there are Three Centres therein, which are knowne in the Eternall Nature, but are not knowne *without*

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[or beyond] Nature: for without the Nature, the Deity is called *Majesty*. But in Nature, it is called, *Father, Sonne,* and *Holy Spirit: Wonder, Counsell, Power.*

87. For whatsoever is without Nature, could not helpe mee, I could not in Eternity, either see, feele, or finde it, becaus I am in *Nature*, and generated from it.

88. But becaus the Majesty hath generated the Nature, and so hath manifested it selfe therein in *Three Persons*, therefore I rejoyce in *that* manifestation, as being a Creature inhabiting therein, in *Eternity*.

89. And seeing then that I am generated out of the Nature of God, therefore is it my *Mother*, and the food of my soule; and my soule is the food of God: for I am his praise [and glory] which he receiveth from my spirit: for my soule openeth his wonders, through his working, and so is a joy * *in Ternario sancto*.

* *In the Holy Ternary, or Trinity.*

90. I speake not *onely* of my selfe, but of *all men* and *Creatures*, wherein his wonders stand open: both in his love and anger. For the *Devills* themselves stand in the Wonders of God: for *they open the Seales of the Anger:* and all standeth to the Joy and Glory of God.

The Fift Chapter.

Of the precious and most Noble Virgin, the Wisdome of God: and of the Angelicall World.

The two Gates *in Ternarium Sanctum, highly to be Considered.*

1 THou *Sophister*, I know thou wilt accuse mee of Pride, becaus, I (being a meane simple man in this world) soare so high into the Deepe. But it is said, that you looke onely upon the wisdome of this world, I doe not esteeme or care for it: For it affords me no joy at all, but I rejoyce at this, that my *soule* moveth in the Wonders, to the praise of God, so that I know his wondrous works, in which my soule delighteth as in its *Mother*. Now every Spirit speaketh of its own Mother, whose food it eateth, and in whose source [or property] it liveth.

2. Now,

2. Now since I know the Wonders, shall I be *silent ?* Am I not borne to it, as also all the Creatures, that they should open the Wonders of God. Therefore now I labour in *my* [employment] and another in *his*, and thou proud Sophister in *thine*.

3. Wee stand all in Gods field, and wee grow to Gods glory, and to his works of wonder: as well the *wicked* as the * *vertuous*, but every fruit groweth in its own property: when the Mower shall cut it downe, then every fruit shall come into its *own* Barne, and every property receiveth that which is its own; and then the field in its Essences (out of which wee are growne) shall be *manifested:* for there are two Centres in the Eternity, and each Centre shall bring in its own Crop.

* *Pious or godly.*

4. Therefore consider O Man, what you judge, that you fall not upon the sword of the Spirit of God, and that your work be not P *blowne up* in the Fire of Wrath: for looke upon the *Image* in the *Revelation*, which *beareth the sword in its Mouth:* surely it signifieth the Spirit of God, concerning which Christ said; *When he cometh, he shall reprove the world of sinnes, of righteousnesse, and of judgement.*

P Or, *Kindled.*

5. Of *Sinne*, because they live in hypocrisie, and are not obedient to the Spirit of God, nor beleeved in him; that he might manifest heavenly wonders in them, but they continue under the wrath in the first Centre, and will not be regenerated, and doe open [or manifest] no other wonders, but such as are in the Wrath in meere hypocrisie.

6. And of *Righteousnesse*; Christ saith; *Because I goe to the Father*; He hath destroyed Death, and opened the heavenly Gate for the soule, and is gone againe to his Father, and hath called us to him; but the dissembling hypocrite will not come, he taketh more delight in his pride: therefore the Spirit reproveth him, and rebuketh him to his face, and layeth all his false wayes open to the light, that *he might see*, and beware.

7. But he striketh downe, the Wonders of the Reproofe, to the Ground, till the Spirit reprove him *of Judgement, because the Prince of this world* (who held men captive) *is judged*; And thou Sophister runnest on wittingly (for thy own profit, transitory voluptuousnesse, and honours sake) to the Devill, and canst not see the open Gate, which the Spirit sheweth thee, therefore he reproveth thee, and sheweth it to thy face.

8. And if you will not for all that, then it is as was said; *Wee have piped unto you, but you have not danced*, wee have called you, but you are not come to us; I have been hungry after you, but you have not fed mee: you are not growne in my Garden of Roses, therefore you are none of my food: your heart hath not been found in my praise; therefore you are not my food. And *this Bridegroome passeth by*, and

then cometh the other, and gathereth, what he findeth, into his Barne; you should consider that.

[*Further Information touching the holy Trinity.*]

9. Now since wee speake of the Holy Trinity, as of one onely God, in one onely Essence; therefore wee say, that the Holy Spirit goeth forth from the Father and the Sonne. And seeing God is *every where*, and himselfe filleth all things in the whole Deep: therefore the minde asketh: Whither doth the Spirit goe forth, seeing it is in the mouth of God, and also remaineth only in God, as a spirit in a body.

10. Heere see *Apocalyps* the fourth, there appeareth before the Throne of the Auncient [of Dayes] *a glassie Sea*, wherein standeth *the seales of the twenty-foure Elders, with the Lambe, which was slaine and liveth Eternally: and the Auncient* [*of Dayes*] *sitting upon the Throne, hath the Booke with seaven seales, which the Lamb that was slaine tooke out of his hand, and brake open the seales.*

11. There you see, the seaventh Spirit of the Divine Nature, which is the joy of the *Majesty* of God, wherein the *Trinity* manifesteth it selfe, and you see the *true* Angelicall world: For the Sea is the Water-Spirit, which in the Originall of Nature, is the fierce soureneſſe, but it getteth a skreeke [or aspect] from the light of God; where *this* forme departeth; and the skreek in the darkneſſe, turneth to be a sinking downe into Death; where yet the captivated skreeke in the light, (which is now called *joy*) is also a sinking downe, and is turned into *Meekneſſe*, wherein the light shineth: And it is like unto a Glassie Sea.

[9] *Body or substance.*

12. But it is the [9] *Corporeity* of the Divine Nature; and herein the seaven Spirits of God, *viz.* the seaven burning Torches, are revealed: which the Angel in the *Revelation* biddeth to be written, but *the seaven Thunders* in the dark Matrix in the fierce Nature, *he biddeth to be sealed and not written*: for they would be opened one after another; and powre forth their wonders, which none should know, till they are *past*, till the seaventh seale *in Ternario sancto* is opened, and then shall the hidden Mystery of the Kingdome of God be finished, when the seaventh Angel soundeth his Trumpet.

13. And heere wee give you to understand; what *Moses* saith; *God created the Heaven out of the midst of the Waters.* Behold thou seeking Minde! this Glassie Sea (which is the Water-Spirit in the presence of God) is the *Matrix*, out of which the word *Fiat* created the Element of Water: for the Element of water in this world, is an Out-birth out of the Matrix of the *Heaven*

14. For they use to say, God dwelleth in Heaven, and it is true; and

and that Heaven is the Comprehenſion of God, wherein God hath manifeſted himſelfe through the Creatures, *viz.* the Angels and the ſoules of Men: for in this ſeaventh Forme (*viz.* in the Glaſſie Sea) the *Nature* of the Father ſtandeth revealed in great *Holineſſe*; not in the Fire, but the word is the Fire of this ſource [or property,] and the Holy Spirit here goeth forth through the Word, in the Angelicall world, and formeth every thing that groweth and liveth; for he is the *Spirit of life*, in this ſource [or property].

15. Behold thou ſeeking Minde! I ſhew it to you yet more deeply and cleerely, thus Nature is generated out of the Fathers firſt will, which is in it ſelfe onely a Spirit, and a Darkneſſe, and yet is driven ſo far by the will, as *into* ſeaven Formes, and out of ſeaven *infinitly*: But the cauſe of Nature conſiſteth in the firſt foure Formes; *viz.* in *foure* or harſh deſiring, in the *bitter* ſting: in the *flaſh* of Fire, I. where the life taketh its originall; and the fourth in the *skreeke* of II. the Matrix before the Fire; where the ſinking of the heavy Death III. downwards, and the going of the Fire-life upwards, is generated, IIII. where the Centre then ſtandeth in the midſt, as a heart in the body; out of which the *Tincture*, (as the fift Forme of fire,) ariſeth, V. which is the Love-deſire: and that deſire is a penetrating *noiſe* [or ſound] in the ſixt Forme; and the life of the Tincture, penetrateth VI. through the ſinking downe of Death, where then wee underſtand the *Meekneſſe* of the Tincture, which maketh the ſinking down corporeall, which is the ſeaventh Forme: out of which *corporeity* in the VII. beginning of this world, the Earth, Stones, Metalls, and the whole Centre of the Globe of the Earth, were generated; and in the ſix formes of Nature ſtandeth the Globe of the Earth, with its Regiment, and the ſeaventh Forme, is the *Comprehenſibility*, or palpability, as is in Earth and Stones, and it is the body of the ſix Formes, wherein they performe their work, as a ſpirit, in the body. And the upper Globe in the Deepe above the Earth, hath juſt ſuch a Regiment in ſeaven Formes; where then the foure Elements keepe the upper Centre; and the Conſtellations, [keepe] the wheele of the Eſſences of the Will; and the Sun the Tincture of Fire, wherein every life in this [*outward*] world doth conſiſt.

16. And juſt ſo alſo is the *inward* Regiment *in Ternario ſancto*: not ſevered from this world, but this [world] is ſevered only by a Principle: for there is no corner or place in this world, where the *inward* Regiment is not.

17. For this world is become corporeall out of the Fathers Nature, out of the Wrath, out of the ſeaventh Forme, where the Tincture of the Sun maketh it lovely and pleaſant againe.

18. And therefore the Devill is called a *Prince of this world*, for he is the Prince in the Wrath of the Fathers Nature: and the Angelicall

gelicall world is the Sonnes Nature, in great love, joy, pleasantnesse, and *Humility:* for the Word (or the Heart of God) is the Centre therein.

19. And the Flash (where Light and Darknesse sever) maketh the Principle, and severeth it into *two* Kingdomes: where one Centre burneth in the Fire [or Anger], and the other in Love, out of which the cleere Light shineth. And you must know, that the fierce Flash, is the mark or limit of seperation: for that is the skreek to Life and to Death, where Wrath and Love part; which I will explaine to you hereafter.

20. Thus wee give you to understand concerning the Angelicall world. The Fathers *property* is no darknesse, but the darknesse is generated in the sterne desire; and the Fathers property is the *Light*, cleere, free Eternity, which hath a will to Nature, and that light will, in the Nature, is the flash of the Essences, and sharpeneth it selfe, in the sterne hard wrath, and driveth it selfe on, to the *fourth* forme, where the flash of the liberty in the sharpnesse, shineth like Fire: and there the flash of the liberty divideth it selfe into *two* Principles: one forward from it, with the strong might of the Fire, the other in it selfe, in the free light Eternity, and it giveth the [r] Glance to the light Liberty.

[q] Or, *Brightnesse.*

21. And in this seperation, the flash maketh the [r] *Crosse*, where it presseth so terribly through the dark Wrath. And so the fiercenesse with its Centre, flieth *upwards*, for the fire driveth upwards: and the Matrix of the soureneſſe, sinketh (as a thing that is kild, by the skreeke) *downe* into Death; and the flash upon the Crosse standeth still Essentially: for it hath discovered the Matrix, and the Matrix hath infected it, and holdeth it captive: and the fierce flash in the Matrix turneth to meekneſſe: for the flash in the terrified and overcome Matrix, getteth a terrour or crack also, as when water is cast upon fire: where yet there is no water, but spirit [to be understood].

22. Thus the fierceneſſe of the fire, is *quenched*, upon the Crosse: and the blossome of the *Noble Tincture* springeth up upon the Crosse, as is mentioned before; and the blossom of the life in the Tincture, (as a pleasing fire,) springeth up like a sprout: and the skreek sinketh downe as a faintneſſe and weakneſſe, though there is no parting asunder, but the formes of the Divine Nature, are in *such* a manner, and that sinking downe, is as a joy, and is *not* the spirit in the six Formes, which are incomprehensible: for the sinking is comprehensible by the spirit: and the [s] Joy hath all the formes of the Spirit, and is the food and *satiating* of the Spirit; for it hath its originall out of the soure Matrix, and so every life eateth of its own Matrix [or Mother].

[s] Or, *habitation.*

23. And

23. And although wee have no tongue here, that can (according to our [*outward*] Language) bring theſe hidden Myſteries to the *underſtanding:* yet wee ſpeake as a Childe of its Mother. For the Mother hath taken up our minde, and our ſenſe ſinketh downe into her *booſom:* where then wee ſee in the light, and know our Mother: and ſpeake thus of our Mothers houſe, and of her food [*which wee ſtve upon*].

24. And though wee cannot well ſpeake the Langnage, yet wee know it in the ſenſe *very well:* and the cauſe why wee have not that Language; is, becauſe (according to the outward Man) wee are altogether *a ſtranger* in our Mothers houſe, for the outward man doth not belong to that houſe, and therefore it hath *not* the Mothers Tongue [or Langnage], but ſpeaketh with the *ſenſe* of the inward Man, which *reacheth* to the Mother.

25. Therefore heere wee ſhall be as it were dumb, to thoſe which are not borne of God; for (according to the outward Man) wee are in this world, and according to the inward Man, wee are in God: therefore the ſenſe of the minde ſpeaketh of the Kingdome of Heaven, and the *outward Spirit*, (which is generated from the Principle of this world) ſpeaketh [u] of *this world*, and the *inward* [Spirit] (borne of God) ſpeaketh [u] of the *Inward World*.

[u] Or, *from.*

26. Since then wee are generated out of *both* worlds, therefore wee ſpeake in *two* Languages: and ſo wee muſt be underſtood alſo by *two* Languages, one whereof will deſpiſe this [work] and the other will highly beleeve and love it; for every ſpirit taketh its own [the *Spider* poyſon, the *Bee* honey: the corrupt *Adam* (in *Iſmaell*) loveth ſcorning; the true Man (in *Chriſt*) with *Iſaack*, loveth obedience].

27. But ſeeing, we are with our ſoule (in this world,) in a ſtrange lodging, and yet wee certainly know, that wee muſt travaile, either into Heaven to God, or into Hell to the Devill: and ſince wee like not the Devill; wee ſhould doe well to *ſeeke* after the Kingdome of Heaven, and to caſt our minde and thoughts upon *it*, for thereby wee gaine *the precious Crowne of Pearles*, inſtead of the *Crowne of this world* which the Devill hath ſet upon us, through *ſinne*, wherewith, we goe about in this world, with brave ſhewes, in hypocriſie, in high-mindedneſſe, and in our own authority and power: and therefore wee will let them goe, and ſpeake of our *Mothers Crowne* in our Native Countrey.

28. Wee have ſufficient underſtanding of it, if wee *know our ſelves* aright; and wee finde it in our body and ſoule: as alſo in the forme and ſhape of the body; but eſpecially in the *Minde:* but the Spirit of this world, knoweth not it ſelfe, except another light ſhine in it, wherein the minde can ſee and know it ſelfe.

29. For the *Spirit borne of God,* (which goeth forth from God in the *Divine sense* [or understanding]) openeth to the minde, the understanding and knowledge, so that man, seeth himselfe in the Bands of this world; yet he seeth not his Glory, but he looketh *in Ternarium Sanctum* [into the Holy Ternary] into the Angelicall world, which he laboureth for, with great longing, and there is a continuall restlesnesse in him.

30. For he is attracted by two: *viz.* by the Spirit of God, and by the Devill, in whose bands also he is tied, according to the outward sinful Man: and his Centre standeth directly upon the Crosse, and he is in this world like a *Balance*, whereof one part goeth suddenly up, and then suddenly downe againe: and wee are here onely in a valley of misery, anguish, and perplexity.

31. Now seeing God is *so neere us*, yea in our selves; therefore let us seeke him: and if we would finde him, wee must turne away from this world, and become like a little Infant, that is without understanding, which onely hangeth to the brests of its Mother: and wee must be *new borne* in God, with our minde and thoughts, or else wee cannot see him: and Christ himselfe teacheth us the same [saying] *that his light shineth in us.*

32. Wee must wholly reject our own Reason, and not regard the dissembling flattering Art of this world, it is not availeable to helpe us, *to that Light*, but it is a meere leading astray and keeping of us back.

33. This wee intimate to the Reader, that he may know [what it is which] he readeth: [it is] not the writing, of a Man of understanding, but of a Childe; as a childe [newly borne] from the Mother, is a stranger to this world, [and hath no understanding of it].

34. Therefore wee speake of our Child-like Birth in God: for our beginning is upon the Crosse: wee are created upon the Crosse as to our soule, therefore the Body also is a Crosse: and the Centre, (*viz.* the *Heart*) is in the midst of the Crosse: and wee are with *Adam*, gone forth from the Image of the Crosse, into the Image of the Serpent: But the Sonne of the Virgin, hath *regenerated* us againe on the Crosse to a Heavenly Image.

35. Therefore wee will speake, what wee see and know in the Ground, and not be silent: for a Crosse-birth keepeth its Centre *in Ternario sancto* [in the Holy Ternary] understand it right, in the holy number Three, but not in the Majesty, which is without Essence; but in the *distinction* of the Trinity, where the Deity is called Father, Sonne, and Holy Spirit, where the two Principles part, the *Holy* and the *Wrathfull*, and there it is that the flash maketh a Crosse, and upon the Crosse, the Heart of God is generated, [from Eternity to

to Eternity,] and ſtandeth as a Heart in the body, or as God the Fathers word in his *Centre*, and ſo maketh *another Centre* in it ſelfe, [as the Light maketh another Centre then the Fire, and yet they are not parted aſunder]. For it entereth into it ſelfe, into the Light of the Liberty of the Father.

36. Therefore it is the Heart of God, for it is the *power* of the Majeſty, and affordeth the [x] Luſtre, power, and glory of the Majeſty.

[x] *Glance or Brightneſſe.*

37. Out of this Word, the Father ſpeaketh forth his Spirit, [as the fire ſendeth forth the Aire through the Light], which Spirit goeth forth from the Word, into the meekneſſe of the Word, and bringeth with him the Glance of the Majeſty; for the meekneſſe taketh its beginning with the Flaſh [of lightning] which is the ſevering mark of the *two Principles*: where the Wrath goeth upwards, and the Meekneſſe downwards: and are both the ſubſtance of the Corporeity.

38. For although the wrath in the flaſh inclineth upwards, and alſo [y] ſide wayes, yet the ſinking down of death is in it alſo: for the flaſh *killeth* the hard ſtrong might; as is ſeene how it diſſipateth the darkneſſe, and yet the ſting of the wrathfulneſſe remaineth in it, where no death is perceived, but ſubſtantiality without underſtanding: as alſo in the ſinking of the captivated meekneſſe in the Light, there is no underſtanding neither, but *ſubſtantiality*, and yet it hath the *Tincture*, which ſpringeth in the ſubſtantiality, and is like a growing: and the underſtanding remaineth meerly in the *Centre* on the Croſſe in the [z] Number Three.

[y] *Croſſe-wiſe, or ſquare.*

[z] Or, *Trinity.*

39. Thus wee ſay the Holy Ghoſt goeth forth from the Father and the Sonne [as the Aire from the fire and the Light] but *whither* doth he goe? Into the ſubſtantiality, with the Glance of the Majeſty, wherein the Deity ſtandeth revealed. This *Gate* is called by mee in all my Writings; [a] *Ternarius Sanctus*: for I meane the Number Three [or Trinity] in the ſubſtantiality, (*viz.* in the Angelicall World,) where the *Three Perſons* have revealed themſelves.

[a] *The Holy Ternary.*

40. Now therefore wee ſay very right: that the Sonne is the Word of the Father, which the Father ſpeaketh. But now the Deepe Minde asketh, *Whither* doth he ſpeake it? [or *into what* doth he ſpeake it forth]? Behold! the Word is the Heart, and ſoundeth in the Eſſences [or working powers] of the Father: and the Heart ſpeaketh it in the mouth of the Father, and in the mouth, the Holy Spirit of the Father comprehendeth it, in his Centre, and ſo goeth with it forth, from the Father and the Sonne, *into the ſubſtantiality*, where it ſtandeth with the Glance of the Majeſty, as a Virgin of the Wiſdome of God, *in Ternario Sancto* [in the Holy Ternary].

[b] *Trinity.*

41. This, which is spoken forth, is an *Image* of the Holy [b] Number Three, and a *Virgin* but without substance, yet a similitude of God. In this Virgin, the Holy Ghost openeth the Great Wonders of God the Father, which are in his hidden seales.

[c] Alias, *not that.*

42. Moreover the Holy Ghost manifesteth the *opened* seales of the Heart of God in the Glance of the Majesty, which stand in the light, and are called *the seaven Spirits of God*;

43. Thus the Image of the Wisdome of God *standeth* in substance *among the seaven burning Spirits*, which burne in the Light of God, (for they are the Divine Nature:) *and it hath the seaven Starres* (of the hidden seales, which stand in the Anger of the Father in his Centre) *in its hand*: for the Heart of God is the might of the number Three, as the *Apocalyps* sheweth you in the first Chapter.

The highly precious Gate for Man to Consider of.

[d] Or, *Wife.*

44. This Wisdome of God, is an Eternall Virgin, not a [d] Woman, but the Chastity and Purity without blemish, and is as an *Image* of God: Shee is a representation of the number Three, which generateth nothing, but in her stand the great Wonders, which the Holy Ghost discovereth, and the Word of the Father createth, through the foure *Matrix*, viz. the *Fiat*; and shee is the wonderfull Wisdome without number, in her hath the Holy Ghost discovered the Image of Angells, as also the Image of Man, which the [e] *Verbum Fiat* hath created.

[e] *The Word which giveth beeing.*

45. Shee is the *Great* secret *Mystery* in the Counsell of God, and goeth [f] into the first Principle, *viz.* into the Anger of the Father, and openeth the Wonders in the hidden seales or formes of Nature in the wrath, and is comprehended by nothing; for shee is an Image without substance of Generating: the Holy Ghost hath, through her, discovered the *Third Principle*, which the word *Fiat* hath made corporeall, out of both the Matrixes, (out of both the Mothers,) of the substantiality: and he hath discovered a limit to that substance in the *Centre* of the Seaven Formes, where they shall goe into their Ether with the corporeall substance: and yet both the Mothers [or Matrixes] shall stand in the substantiality, (before the Virgin of the Wisdome, before the number Three [or holy Trinity]) in the *Eternall Figure*, to Gods glory, and [g] his works of Wonder.

[f] Alias, *in the second Principle.*

[g] *The manifestation of his miraculous deeds.*

46. Therefore consider O yee *Philosophers*, how God created this world in *Six Dayes*: for each Dayes work is a Creation [or Creature] of a Spirit *in Ternario sancto*: and the *Seaventh Day* is the Rest of the *Sabbath* of God, in the Seaventh Spirit of God, wherein the Virgin of the Wisdome of God standeth; and therein is no more any working of Anxiety, but the Eternall Perfection of *Rest*.

47. For

47. For the six Spirits must shed forth their operations of what is in their seales: and are not knowne before, till they have powred forth the vertue [or power] of *their Vialls* in the Principle of this world, which Men and [the other] Creatures bring to *substance* and [h] act [or *effect*] as a building to [the manifestation of] Gods Works of Wonder.

h *Work.*

48. And when *this* shall be accomplished, then the hidden Spirits of God, (under the seales) enter againe into the Ether, *viz.* into their Centre: and then the Time of *the seaventh Seale* beginneth, in the substantiality, in the presence of God, and the hidden Mystery of the Kingdome of God is accomplished, as is mentioned in the *Revelation* of Jesus Christ: and as wee have knowne *in Ternario sancto*, in the Holy Ternary].

49. This Wisdome of God (which is the Virgin of Glory and Beautious Ornament, and an Image of the number Three) is (in her figure) an Image, like Angells and Men, and shee taketh her *Originall* in the Centre on the Crosse, like a blossome of a branch, out of the Spirit of God.

50. For shee is the [i] *Substantiality* of the Spirit, which the Spirit of God putteth on as a Garment, whereby he manifesteth himselfe, or else his forme would not be knowne: for shee is the Spirits Corporeity, and though shee is not a corporeall palpable substance, like us, Men, yet shee is substantiall and visible, but the Spirit is *not* substantiall.

i Or, *Essentiality.*

51. For wee, Men, can in Eternity, see no more of the Spirit of God, but onely the *Glance* of the Majesty: and his glorious *power* wee feele in us, for it is our life, and conducteth us.

52. But wee know the Virgin in all her heavenly Similitudes or Images; whereas shee giveth a *body* to all fruits, shee is not the Corporeity of the fruit, but the Ornament and Lustre.

53. The Corporeity goeth forth out of the Substantiality, which is not the Spirit, but an impotency, in comparison of the Spirit, in which the number Three dwelleth, and that Substantiality is the Element of God, for there is a life therein, (but without understanding,) in which the Paradise of God consisteth; for the seaven Spirits of God work therein, and it is as a [k] growing, and herein consist the *Great Wonders* of God, according to all Essences infinitly.

k Or, *Vegetation.*

54. For every forme of the Essences bringeth forth its fruit, which by the *wrestling of the Wheele*, attaineth its highest Ornament and Power, and yet passeth away with being overcome, for all is herein as a wrestling, where one is now uppermost and mighty, and then is overcome againe, and another riseth up which hath other Essences: and so it is a holy sport, a joy or *fruit* of Angells, a fulfilling of the will of every life.

55. Here againe wee neede an Angells Tongue; for the Minde ever asketh; *how* and *where?* for when the Deepe is spoken of, which is without comprehension and number [or measure,] the minde alwayes understandeth some corporeall thing.

56. But when I speake of the Virgin of the Wisdome of God, I meane not a thing, that is [confined, or circumscribed] in a place; as also when I speake of the number Three; but I meane the *whole Deepe* of the Deity without end and number [or measure].

57. But every Divine Creature, (as are the Angels and soules of Men) have the Virgin of the Wisdome of God, as an Image in *the Light of Life*, understand, in the Substantiality of the Spirit, wherein is the number Three, dwelling in it selfe.

58. For wee comprehend (before us) the number Three in the Image, *viz.* in the Virgin of the Wisdome of God, understand, [t] without our Person, wee see only the Majesty of the Deity, for the Creature comprehendeth *not* the number Three, *in the appearance to the eye*; but the Spirit of the soule (which standeth in the Divine Centre) seeth it, but *not perfectly*.

[t] *Externally.*

59. For the Spirit of a soule, is out of *one* forme of Nature, and yet can bring forth in it selfe all formes of Nature. Seeing then there is nothing [m] *whole* and perfect, but onely the number Three [or the Trinity,] therefore other [things] are [n] severall, [or divided] as there are various [o] sorts of Angells.

[m] *Totall.*

[n] *Various, distinct, and different.*

[o] *Of different qualities and properties.*

60. And so the Essences of the Centre in God, [as to or] with the Angelicall Spirits, stand all in the Wonder, and God is manifested in a Creaturely Forme, *by* the Angelicall world; for they are all, out of the Being of God.

61. Wee speake thus onely concerning the *Distinction* of the Great Wonders in God. The spirits of Angells are not generated out of the substantiality which is without understanding; but out of the *Centre* of the seaven formes (or Spirits) of the Eternall Nature; out of each Forme a Throne [Angel] and out of the Throne [Angel] his Angels (or Ministers:) and therefore *a whole* [p] *Dominion* is fallen with *Lucifer*.

[p] *Or, Hierarchy.*

62. And the *Kingly* and *Princely* Dominions [or Governments] of this world, have their originall here, for seeing [q] it hath a principle of its own, therefore it hath all formes of the heavenly [r]: and though the flattering Hypocrites, the High Spiritualty, (as they call themselves, who lift up themselves *above* Kings and Princes) will not beleeve it, yet it is true.

[q] *Worldly Dominion.*

[r] *Government.*

63. For the *fierce* Might of the Principle [of this world] driveth its [s] *order* according to the Heavenly Forme And although the *fierce Spirits* (of the hidden seales) *doe powre forth their Vialls of anger* heere, in [the Dominions and Governments of the Principle of this world]

[s] *Ordinance of Government.*

world], and that the Devill getteth great *Prey* in it : what is that to the [heavenly] *Ordinance* [of Government] ? have not wee Life and Death before us, and may chooſe and take which wee will ; who can blame God then ? Every one may goe whither he will, *To whom he giveth himſelfe a ſervant in obedience, his ſervant he is :* and in that Kingdome he ſhall ever be, whether he be *Prince* or *Servant.*

64. And though one be a ſuperiour Leader and Ruler in this [worldly] Principle ; yet he hath not [*therefore*] [t] Divine Authority, but in that Condition he is a Steward of the Principle, and is under the ſeales, which under his Government bring their Wonders to light.

[t] *Jus Divinum.*

65. A *Prince* is as often a ſervant in obedience to the Devill ; as a miſerable *Heardſman* is, and there is no difference between them, but in the Office they beare, which he beareth [u] for *God*, and not [u] for himſelfe.

[u] *To.*

66. For in the Courts of Kings and Princes, the Vialls of wrath, of the hidden Seales (or Spirits) are powred forth ; from whence cometh the Thundering, Lightning, and *Warres*, *Contention* and *Strife* upon Earth : which the flattering Hypocrites of the great Whore in *Babel* (which ride, as a God, upon the *Beaſt* the might of Princes) doe continually blow up, by their ſounding of their Trumpets : which *Princes* ſhould take heed of, if they will prevent, their going with the whore into the Lake of Brimſtone, of the wrath of God ; as may be ſeene in the *Apocalyps.*

The Gate of the Diſtinction between the Subſtantiality and the [x] *Element. Alſo between Paradiſe and* [y] *Heaven.*

[x] *The one pure Element.*

[y] *The Eternall Heaven.*

Every *ſubſtance* hath its Forme, which the Reader ſhould underſtand to be one of theſe *foure*, and wee will ſhew him the Diſtinction.

67. The *Heaven* ſtandeth in the Matrix of the ſoureneſſe, which in the Meekneſſe is called, the Water-Spirit ; and is the outward Encloſure [or Firmament] which parteth the Principles.

68. The *ſubſtantiality* is in the Heaven, and is the vertue or Corporeity of the ſeaven Spirits of God, and is called the Body of God, which our hands are not able to comprehend or feele, and yet it is in ſubſtance, and comprehenſible by the Spirit : for it is the body of the Spirit ; alſo the body of our ſoule if wee be new-borne in God : for it is *Chriſts* body, which he giveth us in the *Faith*, to eate, as is to be ſeene in his *Teſtaments :* and the [one] *Element* leadeth the Principle

Principle therein as a moveable Life, which indeed is not the Spirit of God it selfe, but the Spirit of God hath this life and substantiality in him, as a body, and he is first the Spirit of understanding and of omnipotency.

69. For *Paradise* is the springing up out of the Essences in the Divine Centre: which [Paradise] [z] goeth through all Formes, it goeth through the [one] Element, and through the substantiality, and also through the Heaven, as a springing of a pleasant Garden, therefore *Adam*, even in this world, was in Paradise.

[z] Or, *Sprouteth.*

70. O Deare Children, if yee understood this, how would you tread underfoote the *Contentions* of the Sophisters. Much consisteth herein, which shall hereafter be shewne you, so far as wee ought: let none be *wilfully* blinded, nor be offended with the simplicity of this hand.

71. For if wee will enter into the Kingdome of Heaven, we must be *children*, and not cunning, and wise, in the understanding of this world, wee must *depart* from our own Reason, and enter into obedience to our [Eternall] first Mother, and so wee shall receive the spirit and life of our Mother, and then also wee shall know *her habitation.*

72. No wit of our own attaineth the *Crowne* of the mystery of God, it is indeed revealed *in the Scriptures* of the Saints, but the Spirit of this world apprehendeth it not. Herein *no* Doctors (though they have studied never so much) have any ability in their own wit, to attaine the Crowne of Gods secret Mysteries.

73. There is none, can in his own power, apprehend any thing of *the Depths* of God, and teach it to another; but they are all children, and Schollers in their A. B. C. And though wee write and speake highly thereof, yet the *understanding* is not our own, but the Spirit's of the Mother, which speaketh out of its children, what it will; it revealeth it selfe in [a] many formes, in one otherwise then in another, for its wondrous wisdome, is a Deepe without number, and you ought not to marvell, that the children of God have not *one* [b] manner of *speech* and word, for every one speaketh out of the wisdome of the Mother, whose number is without ground and infinite.

[a] *Divers wayes and manners.*

[b] *The same termes of Expression.*

74. But the limit, is the *Heart* of God, they all runne thither, and that is the Triall [or *Touchstone*] whereby you shall know, whether the Spirit speaketh from God, or from the Devill: for the Devill hath also his *Matrix*, and his children therein, who also speake out of the spirit of *their* Mother.

75. Here behold the flattering Hypocrites, the proud vaine glorious Boasters, who account themselves *Masters*, and sufficient *able expounders* of the Scriptures of the Saints, who say, wee have studied in

in the mysteries of the Scriptures of the Saints, and we understand them sufficiently, and moreover [wee have studied and taken our degrees in the University] and can make conclusions, and determine thus wee will *beleeve*, thus wee will have *the Scripture* to be understood, and Decree *strict* Lawes, and severe punishment, against those that will not stick to their Lawes, which they execute under the shelter and protection of a *worldly power*.

76. Is not this *lifting* up of himselfe in his own lust and glory, *above God*; as the Prophet *Daniel* speaketh concerning the hypocriticall *Antichrist*: Take heed of *those*, yee Children of God; they speake from themselves, and not from the Spirit of God, they have *not* the Childrens *filiall* spirit of humilitie (in obedience and love,) towards their Mother, much lesse towards *her* children; They devoure the Childrens Bread, and get their living with *deceit*.

77. They are the true murtherers and Wolves, who in their conceived Opinions and proud Conceits, stirre up *Warres* and bloudshedding, and set up all manner of wickednesse and abominations: they are the great proud *Whore of Babel*, who ride in the Hearts of Princes; through *them* is powred out the vialls of the wrath of God; and yet they call themselves the *Lambs* and sheepe of Christ.

78. O yee Wolves! where is your [c] childes Garment? if you have sufficiently learnt the hidden Mysteries of God, you are no children and Schollers [that goe to Schoole]: but [if you have] then live in the Wonders of the Mother, in her humility and purity in Gods works of wonder, and wee will *beleeve* you; Put off your proud Robe and Gowne, and receive us poore A. B. C. *Schollers* into the Boosome of our Mother, and teach us [d] our *Mother Tongue*, and then wee shall live together in unity as Brethren. But what shall they say of you? The Spirit of the Mother declareth concerning you, that you are *the proud Whore of Babel, riding upon the Dragon*: in the Revelation of Jesus Christ, there is *your* looking Glasse.

[c] *The Garment of our Mothers childe.*

[d] *The Language of our Mother.*

The Gates of this World;
[*Also concerning the Language of Nature*].

79. Reason alwayes asketh; out of what is the Earth and Stones, also the Elements and [e] Starres, generated? wee *cannot* know this in the Reason and Art of this world, neither can the *Bookes* of the *Doctors* teach it, wee know it onely in our Deare Mother, wee see it in the Light of the Mother: but in this world wee are blinde concerning it, neither can wee learne it of any body.

[e] Or, *Constellations.*

80. The Writings of the Saints and the Children of God tell us: *That God created the World by his Wisdome, and by the Spirit of his Mouth*; and

and it is so, neither have wee any other knowledge, then that God hath revealed himselfe in his wisdome.

81. But this world is not his wisdome: but it is a Figure [come] out of his wisdome: it hath not the wisdome of God palpably, but the [f] *Wonders* of the Wisdome: and this world is onely a similitude of the Deity, according to Love and Anger, in Nature and [g] without Nature

82. For behold the [h] Wheele of the Starres, and the seaven Planets; and also the foure Elements; [i] Fire, [k] Aire, [l] Water, and [m] Earth; and then you shall finde the *ground*, that it is all really an out-birth out of the Eternall Nature, where the Deity hath revealed it selfe comprehensibly [or palpably].

83. For the Spirit of God hath discovered the Image of God in the Virgin of his wisdome, and the *Verbum Fiat* hath created it; The Forme of this world was from Eternity in the Nature of God, but invisible and immateriall.

84. * Then saith Reason: What was Gods Creating? The word *Schuff* [which signifieth, *Created*] hath it in its own meaning, according to *the Language of Nature*: and if you would understand that Language, observe in your minde, how each word from the *heart* is framed in the mouth, and what the *Mouth* and the *Tongue* do with it, before the Spitit sendeth it forth.

85. If you did apprehend this, you should understand every thing in its *Name*, why each thing is called as it is: it would be thus understood in the Language of *every Nation*, every one in their own *Mother-Tongue*. And in this place lyeth the heavy Fall of *Adam*, in which wee lost what wee had in the [state of] Innocency, but in the Regeneration of *Jesus Christ* (according to the Inward Man) wee *have* attained it againe.

86. You must have the understanding of *the Three Principles*, for [the attaining of] the Language of Nature: for there are *Three of them*, that [n] forme the Word, viz. *Soule*, *Spirit*, and *Body*. Behold! and observe whether it be so or no, as I tell you, concerning the Language of Nature; *Try* and consider of it, not onely in the word [o] *Schuff* [which signifieth, *Created*] but in all Words and Names that are in every Language of every Nation, every one according to its own understanding [and meaning].

87. (Indeed it is not good that man *should* have knowne it, but since he is gone out of the Inward into the Outward, and standeth now in the Seeking, therefore he must enter againe into the Inward, where, in this hidden Mystery, he beholdeth the mystery of the Creation.)

88. When you say *Schuff* [which signifieth, *Created*] the [p] *Spirit* formeth it selfe in the *Mouth*, and shutteth the *Teeth* together, and *hisseth*

f Or, *Works.*
g Extra Naturam.
h *Starry Sphere.*
i
k
l
m
* Note; *Concerning* the Language of Nature.
n Or, *Frame the Word, as in an Image.*
o Or, *Syllable.*
p Or, *Breath.*

ſiſſeth through the Teeth, as a kindled Fire that burneth, but openeth the *Lips*, and keepeth them open, and then goeth the *preſſure* from the *Heart*, and the *upper* Teeth leane upon the *under* Lip, and the *Tongue* draweth back and leaneth upon the nether *Gummes*, and the ſpirit [or breath] thruſteth the ſyllable *Schuff* forth *through* the Teeth, and the word of diſtinction, which the ſyllable *Schuff* thruſteth forth, remaineth in its ſeate in the *Heart*, and doth not awaken the ſoure Mother in the ſtrong Might, ſo that it kindleth no Fire. [The R is the Character of the fire-ſource, for every *Letter* is a *Spirit*, and is a forme of the Centre, although by the tranſpoſing and turning of the word they alter, yet *every Letter* hath a meaning or underſtanding in the Centre, but it is wonderfull, and yet is apprehended in the ſenſe when the Light is ſhining in the Centre].

89. Behold! Man is the *ſimilitude* of God: for his ſoule is [q] out of the Centre upon the Croſſe, where the *Eternall Word* is Generated, comprehended by the Spirit of God, there the Spirit hath comprehended all the Three Principles, and brought them into a body; as wee ſee, that the *Spirit* liveth from the inward and from the outward, *viz.* from the Spirit of the *Centre*, as alſo from the Spirit of this world, *viz.* from the *Aire*.

[q] Or, *from the Centre of the Croſſe.*

90. Now as the Spirit of Eternity, hath formed and framed *all* things, ſo alſo the ſpirit of Man formeth *them* in his Word, for all ariſeth from [r] his Centre: for the *humane* ſpirit is a forme, figure, and ſimilitude of the Number-Three of the Deity; whatſoever God is in his Nature, that the ſpirit of Man is in it ſelfe: and therefore he giveth every thing its *Name*, according to the ſpirit and forme of every thing, for the inward ſpeaketh forth the outward.

[r] Alias, *one and the ſame Centre.*

91. And as this world, was from Eternity hidden in the Nature of God, and ſtood in the Wiſdome, and as may be ſaid, hath a beginning and end from the *Word* of the Centre, ſpoken forth from the outgoing ſpirit of the *Centre*, (underſtand, out of the Subſtantiality of Nature, into a comprehenſible ſubſtance, where this world appeareth as a Principle, having its own ſource and Government). And ſo alſo the *Name* and *ſimilitude* of God, *viz.* this world, is in the ſpirit of Man, and it ſpeaketh them forth with its word in the ſame manner, as they were ſpoken in the Nature of God, from the Spirit of God in the Wiſdome, where then they were ſeene in the Light of God.

92. Obſerve it rightly, accurately, and deeply: the humane ſpirit in its *Three-fold* Forme hath all the *Three Principles* in it: *viz.* the Kingdome of God, the Kingdome of Hell, and the Kingdome of this world, and it ſpeaketh forth from it ſelfe, from the ſource, forme, and frame, of every Beeing, whether it be Heavenly, Earthly, or Helliſh,

lish, as it hath been spoken forth [or expressed] by the Spirit of God from Eternity, in the invisible substance of the Eternall Nature, as a figure or spirit of the Word of God: and was without substance, till the A and O, and in the A and O, in the beginning and end: so also the spirit of Man speaketh it forth in beginning and end without substance, for the substance was *once* Created in the Creature.

93. And observe us thus further, concerning *the Language of Nature*, when wee say: *Im Anfang Schuff Gott Himmel und Erden* [in the Beginning God Created Heaven and Earth], then wee name [or expresse] *all* that, out of which Heaven and Earth was Created, and this the *Minde* [f] in the Light of God onely understandeth.

[f] *Enlightned by God.*

94. For as the forme of this world was seene in the Light of God, before the substance [was], so also the Minde in the Light of God seeth it in the *Creation*, as it is brought into Essence or Substance; for Nature in the spirit of Man, and Nature in the Spirit of God, according to the Three Principles, is of one [and the same] Essence or Substance, the humane spirit is a perfect *Sparkle* [g] from it.

[g] Or, *of.*

95. But you must know; that as the Eternall Nature hath not the Glance and Might of the Majesty in its *own power*, so that it can comprehend the Number-Three *in Ternario Sancto*, (although indeed the Number-Three dwelleth in Nature, and yet there is a difference between the Seaven Formes of Nature and the Number-Three:) so there is also a distinction between the soule's spirit of *Nature*, and the Number-Three of God, so that the spirit of the soule, when it imagineth back into *Nature*, into the Centre of the Wrath, *looseth* the Majesty, and in the Wrath flieth out above the Majesty, and then may be called a Reprobate Devill [or *cast-away*].

96. The Minde may understand the Word, and the forming of the Word, thus: Observe, when the Three-fold Spirit of Man saith *Schuff* [which signifieth *created*], then the Minde may observe the *forme* of the Generation of the Word; first, the spirit [or breath] frameth the Word in the Mouth, and not in the Heart, and closeth the Teeth together, and sisseth through the Teeth, like a kindled fire: which denoteth the *Comprehension*: for the Lippes doe open, and the sissing is the fire from whence goeth the Aire: understand it thus.

97. Before Time [was], the world was in God, but *without* Substance: Now *Lucifer* the Great Prince out of the Centre of Nature awakened and kindled the wrath and fire, which was not knowne in the Eternity: for he would Domineere in the Might of the Fire, above God, and therefore the source of *Fire* became his Habitation.

98. And

98. And wee meane here the ſterne *Fiat* (*viz.* the Mother of Nature) the ſoureneſſe and hardneſſe, which was kindled in its ſterne Might: and hath in the Centre of Nature attracted together the ſubſtantiality of the ſterne *Matrix* out of the Numberleſſe Eſſences, whence Earth, Stones, and Metalls, have come to be.

99. For the Centre was [u] *Sulphur*, *Mercurius*, and *Sal*, and it, [the Centre,] was but a Spirit, but in the ſterne *Fiat*, (in the ſterne fierce attraction) it came to be ſuch hard Stones, Metalls, and Earth, all according to the Formes of the Eſſences: It is *all* become materiall: that which (before the Time] in the Nature of the dark wrathfull ſubſtantiality [x], was onely as a raiſed duſt, became in the attraction wholly groſſe, dry, and hard, and God would *not* have it ſo particularly *before* the Majeſty, to ſpeake in a Creaturely manner; and *therefore* it was ſuddenly in that inſtant together [y] Created to a proper Centre of its own.

100. And here ariſeth the *Diſtinction* of the Three Principles, which before was not knowne: for they were in *one* onely Beeing, and were onely knowne in the [z] Wiſdome, before the Majeſty, with their *Diſtinction*.

101. Obſerve the meaning right: as the Mouth formeth the word *Schuff* [which ſignifieth *Created*] juſt ſo was the Creation formed: for the Lips doe open, and the upper Gummes with the Teeth touch the nether-Lip, and the ſpirit [or breath] ſiſſeth through the Teeth: and it is thus; As the Lips (*viz.* the outward encloſure) doe open, ſo hath the *Matrix* of the *Genetrix* opened it ſelfe, *viz.* in the Kindling: The ſiſſing is the Fire, and out of the Fire [goeth] the Aire, as a ſpirit of the *Matrix*, which was now awakened, and was not before in the *Centre*, but onely in the Wiſdome of the Number-Three.

102. The *Aire* [winde or breath] is not the ſpirit of the Number-Three, but the awakened ſpirit out of the *Matrix*, viz. out of the Centre of Nature: for the ſpirit of the Number-Three is *a cauſe* of Nature, and hath in it the wiſdome, but this [Spirit of the Aire] is *without* underſtanding as the ſubſtantiality is.

103. And as the *Fire* hath its originall from the Eternall Liberty, wherein it attaineth the ſharpneſſe of the wrathfulneſſe; ſo alſo the *Aire*-ſpirit, from the Holy Spirit, which giveth life and mobility to Nature; ſo Nature againe ſendeth forth the ſpirit, *viz.* the Aire, out of its vertue, *viz.* out of the [a] inanimate ſubſtantiality, and hath its originall in the Fire.

104. And obſerve further; how in the word *Schuff* [which ſignifieth Created] the ſpirit [or breath] thruſteth the impreſſion or preſſure from the Heart, which overtaketh the kindled fire, and holdeth it captive: and ſo the Water-ſource overtaketh the fire, and *holdeth it captive*.

[u] ☿ ☽ ♀ ☉

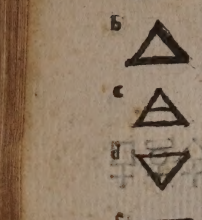
[x] Ein Geſtieb. *as duſt of flower ſifted or bolted as ſmall as* Atomes.

[y] Or, *concreted*.

[z] Or, *the Light*.

[a] *Dumb or ſenſleſſe*.

105. For



105. For the Water ariseth from the substantiality, and from the being overcome; and the [b] Fire, [c] Aire, [d] Water, and [e] Earth, are all gone forth out of the *Centre of Nature*, and before the kindling were all *in one beeing*, but with the kindling were knowne in *foure formes*, which are called foure Elements, and yet are in one another as *one*, and there is no more but one; there are not foure Elements in Heaven, but one: yet all the foure formes lie hidden therein, and with the kindling they become *active*, and now they stand in the outward substance, comprehensible to the Creatures.

106. Observe also further; that as the nether-lip toucheth the upper Teeth, and the Spirit stayeth in the Mouth, and thrusteth the word *Schuff* through the Teeth, where the Tongue draweth back towards the nether-Gummes, and will not frame the word *Schuff*, but letteth the Spirit thrust it through the Teeth. So observe, the Spirit of God hath driven forth the *foure Elements*, which are the foure formes, which appeared in the substance, ex *Ternario sancto*, out of the Holy Ternary, into the outward, and made an inclosure therein [or a *Firmament*] which is called *Heaven*: and the Holy Spirit stayeth in Heaven, and leaveth the foure formes to their own Dominion, and then they appeare as a Principle having power of their owne.

[f] Or, *Typifieth, denoteth, or betokenth.*

107. For the *Tongue* [f] signifieth the Spirit of God, and the *foure Elements* [signifie] the Spirit of the Centre, together with the Centre it selfe.

108. Thus wee understand heere in the Word, Three Principles; whereas in the Originall there is but one: for wee understand by the kindling, the Centre of Nature, in the Centre of the Globe of the Earth, and that in the *Matrix* of the *Genetrix*, there is a very earnest sterne Dominion, out of which Earth and Stones are proceeded, and therein one Principle consisteth.

109. And then secondly, wee understand, that there is a Dominion of Meeknesse, which overcometh the Wrath and holdeth it captive, as wee see in the source [or property] of Water, that it captivateth the Fire, and yet the property of the Fire remaineth therein, with its whole Dominion of all formes of the dry hunger, wherein consisteth the *Abysse of Hell* in the Anger of God. Also wee understand, that there is the [g] Firmament (between these two Principles) which is called Heaven, by the shut Mouth, both in the Word and in the outward [h] Substance. For the Spirit the *Aire*, giveth life to the outward meeke water: as it goeth forth with the pressure from the Heart through the Teeth in the Word, and so there is a *Dominion* and life Externally, which yet ariseth from the Internall, and yet the outward captivateth the Inward.

[g] Or, *closure.*
[h] *Essence, Beeing, or Thing.*

110. And thus the *Spirits* of the Darknesse lye in the Abysse, capti-

captivated in the [property or] source of the Anger; and have no power of their own in this world, and heere the suttlety of the Devill in the Might of the fire is cast downe to the Gound, in the *sinking*.

111. Open the Eyes of your Minds yee Seekers, and seeke heere the Abysse, wherein the Devills dwell in the Elements, and not *afarre* off, as if they were farre absent, as yee have done hitherto; *Mark* this.

112. And wee understand, that there is the Third Principle in the *Word*, and also in the power of *Creating*: for the Tongue inclineth to the nether Gunmes, and letteth the two Dominions goe away through the Teeth, and holdeth its Dominion without any awakening of the Heart.

113. Thus observe the [i] Ground: the second Principle, (*viz* the Kingdome of God,) is in the midst in both the Principles, that is, is not awakened nor enkindled with the kindling: for it remaineth as it was from *Eternity*, and is not altered therein, neither increased nor diminished, in the Creation there is nothing added nor taken away from it, and [k] this Principle hath the right spirit of wisdome and of understanding; which hath severed the fierce wrathfull and the meek [Principle, asunder,] and each of them hath its life awakened in it.

[i] *Scope, or meaning.*

[k] *The second.*

114. And wee give you to understand, that it is neither captivated nor shut up by the inward or the outward: It sprouteth in both, for it is the Might of both: In the Inward it sproureth in angry [l] Zeale, with great wonders and powers, where all formes are working, and therefore in those Creatures stick all wit and cunning, craft and suttlety, as in the *Devills*, who bring [m] to passe all Wonders in the wrathfull *Matrix*: as the Histories in the world, soncerning the Children of Wrath, doe Testifie.

[l] Or, *Jealousie.*

[m] Or, *to beeing.*

115. And in the Outward it Sprouteth through the Meeknesse with the power [and vertue] of Life, which goeth forth from the Heart of God, through the Spirit of God; and that sprouting [or *vegetation*] is called *Paradise*, and is a sprout in the Children of God, together with which, the soule also sprouteth: for in this sprouting, the new body of the soule groweth in the [one] *Element*, in the substantiality, before the Number-Three *in Ternario sancto*.

116. And heere wee give you to understand in a true *Ground*; as wee *certainly* know it, that the Paradise is in this world; and also without this world, and that God dwelleth in this world, and yet is every where, and the source [or property] onely [n] *maketh* the difference.

[n] Or, *is.*

117. For the Angelicall world is manifested in the Paradise, but it is apprehended onely in the paradisicall source [or property], *viz.*

viz. in the [one] Element, and not in the going forth, in the Dominion of the *foure* Elements.

118. For the Foure Elements are in another Principle of another property [or fource] also have another Light, *viz.* the *Sunne*. But in the Pure Element, the [o] things of this world, are only as a figure, which is not palpable, and there the foure distinctions are in one, and that maketh no Darkneſſe. And there the Liberty of God without Nature ſhineth in the Glance of the Majeſty, but in the foure out-Births there is a *Darkneſſe*, for the [o] Things [thereof] are groſſe and palpable.

[o] *Subſtances or beeings.*

119. For the Heaven, which is a diſtinction between the Kingdome of God, and the Kingdome of this world, is a *Firmament* with all formes of Corporeity, and is the vayle in our Eyes, for wee have Firmamentall Eyes, and therefore wee cannot ſee the Kingdome of God.

120. And that is the heavy *Fall* of *Adam*, that his Eyes and Spirit entered into the Outward, into the foure Elements, into the palpability, *viz.* into *Death*, and there they were blinde as to the Kingdome of God.

121. For the outward, in the foure Out-births out of the [pure] Element, (*viz.* the Subſtance of the foure Elements,) hath a beginning and end, and is *corruptible:* and therefore all things that live in it muſt corrupt.

122. For the Principle of the Outward World, paſſeth away againe: for it hath a Limit, ſo that it goeth into its *Ether* againe, and the foure Elements into *One* againe, and then God is manifeſted, and the vertue and power of God ſpringeth up as a Paradiſe againe in the [*One*] [p] onely Element, and there the multiplicity or variety of things come into one againe, but the figure of every thing remaineth ſtanding in the [one] onely Element.

[p] *Eternall.*

123. For all things are come to a corporeall ſubſtance (to [the manifeſtation of] Gods works of wonder) that they might be ſeene Eternally by the Creatures, *viz.* Angels and Men: which before the time of the world, were manifeſted onely in the *Wiſdome of God*, and now ſhall ſtand in ſubſtantiality in the preſence of God.

124. Yee deare children of God (in *Chriſt Jeſus*) open the eyes of your Minde: raiſe your minde up out of this world into the Element before God [that is, *into the Glaſſie ſea*, or Angelicall world:] and the Creation ſhall be rightly ſhewed to you heere, and let not the Sophiſters and Jugglers befoole you, and leade you aſtray.

125. For the Paradiſe, which the ſoules of the holy children of God goe into, (when the body *deceaſeth*,) is in the very place where the

the body deceaſeth: it is alſo in the Earth, it is in all the foure Elements; not divided but *entirely* every where.

126. For, in the pure Element (out of which the foure Elements proceed) is the Paradiſe: it is a ſprouting out from the ſubſtantiality before God: its life and underſtanding, is the Holy Spirit of the Number-Three of God, its Light is the Glance of the Majeſty of the Number-Three, the Matter onely is about the *Outward*. When the foure Elements in Man, *breake*, then is the ſoule already in the Paradiſe, or in the Abyſſe of the Centre in the Dark *Matrix*, all according to that wherein the ſoule was growne in this [life] time upon Earth.

127. If it have ſet its ¶ Imagination upon God, then it is growne in Paradiſe, and the ſtuffed dark body hath but covered it, during this [*life*] time.

¶ *Reſolution and purpoſes into God & Goodneſſe.*

128. But if it be growne in the ſterne wrath, in falſhood and in pride, to flie out above Paradiſe; then it flieth in high-mindednesſe, in the ſterne *Matrix* aloft over Paradiſe out, and cannot get inwards into the Meekneſſe; and there it is in Hell with the proud Devill.

129. For after this life, there is no regeneration more; for the foure Elements and the outward Principle (wherein the Genetrix ſtood in the working and Creating) are gone; it hath no more to expect after this Time, but *onely* (when, at the end of this Time, this Principle ſhall goe into the *Æther*, that the ſubſtantiality which hath been from Eternity, ſhall be *free* again) that it ſhall get a body againe out of the property [and ſource] of its *own* Mother, where then all its works in its Mother, ſhall appeare before it.

130. For the Laſt Day is onely to awaken againe that which ſlept, and to breake the Death which is in the foure Elements: For *the vayle muſt be done away*, and all that which is generated out of the Eternall, muſt ſpring up againe and live.

131. But that which is Generated out of the Death, *viz.* out of the foure Elements, as the *Beaſts*, and every living thing of the foure Elements, attaine *no body* any more; and if the ſpirit of it be generated onely in the foure Elements, it breaketh with the foure Elements alſo, and the *Figure* onely remaineth of the Elementary Subſtance, *viz.* of the foure Out-Births.

132. But that which is out of the Eternall (out of the *Centre* of the Eternall Life) is and remaineth for ever; even all words and works which are *generated* out of the Eternall, remaine in the *Subſtance* of the Figure: but they cannot remaine for ever in the *Spirit* and power, for a word of a [1] Spirit doth not proceed from the Eternity, but hath its beginning in the outward Principle.

[1] *Breath.*

133. And therefore every Spirit will have joy and ſorrow in its works

works and words in Eternity; all according as it is in its place and source, or property. For, when the *Spirit* shall consider with it selfe, its source [or *condition*] and *why* it is in the place where it is, then the source or property of its words and works ascend in it; and giveth it joy or sorrow, according to the condition or source and place that it is in, every one in [that which is] its *own* duly.

134. But you must know, that the sinnes, evill works and words of the new *Regenerate in Christ*, sprout out from the Death of Christ (into which, the Children of Christ are againe entered *from* their sinnes) and shall receive another source [or property]: and in the beholding and *considering of them*, the Spirit shall make a *Hymne* of thanks, to the praise of Gods works of wonder, as *Esaias* saith: *Though your sinnes were as red as bloud* (if you turne,) *they shall be as wooll, white as snow.* And yet you must know, that in the life to come, they shall appeare in the *Figure*, but in another source [or property]. *Mark* this yee children of God, for much is herein contained.

135. From this *Ground* wee know, that *Adam* in his Innocency before his sleepe, (which signifieth Death, when he had imagined into the spirit of the foure Elements) was in this world in *Paradise*: and yet it might well be said, not in this world; he was indeed in this world upon the face of the Earth, but in a paradificall source [or property] in the Dominion of the [*one pure*] *Element*, and not in the foure Elements.

136. But when he entred into the foure Elements, he *Entred into Death*, and his body became like a Beast; and the Earth was Cursed from the Lord, so that it bare no more Paradificall Fruit: For *Adam* was driven out, into the outward Principle: and there he must eate Earthly Fruit, and open [or manifest] the Wonders of the Outward Principle, and so he instantly became Earthly.

137. For his Body was from the Earth, and Created out of the Earth, but it was not Earth [no more then Gold is Earth, though it groweth in the Earth, and proceedeth from the Earth] for it was *Ex Matrice, ex Massa*; [from the Matrix, out of a Masse;] understand; out of the substantiality, out of which the Earth was *originally* generated and created. The Pure Element is also in the Earth: as also Paradise: and it is onely the source [or property,] that maketh the alteration, wherein the Light of God is *detained*.

138. *Adam* would be as God in all the Three Principles; and the Serpent also perswaded *Eve* to it; that if shee would Eate of the fruite of the Earth, shee should know good and evill: indeed *evill enough*; care, misery, and sorrowes, in the Death of the foure Elements.

139. And therefore seeing the foure Elements must break, thence it is, that [t] *Corruption* is in Mans Body; and the soule (which is taken

[t] *Transitorinesse, or perishableness.*

out

out of the Eternall,) remaineth in the Eternall: therefore there must come a heavenly body out of the pure Element againe, out of the substantiality [which is] before God, out of the *Matrix* of the Earth, like the first Body which was in *Adam*, and must [t] *receive* our humane soule into it, and [u] *Enter into Death*, and bring us out of Death on the Crosse into the Element againe, into the substantiality in the presence of God, *in Ternarium sanctum*: [into the Holy Ternary]: For *Adams* soule was taken on the Crosse in the Eternall *Centre*, where the Heart of God ariseth from Eternity, and was breathed into the Created Body of *Adam* from the Spirit of God: and therefore the Heart of God *must* [x] *become Man*.

[t] Or, *Assume our humane soule.*
[u] Or, *suffer Death.*
[x] Or, *be Incarnate.*

140. And as *Adam* was entered into the Earthly Crosse, into the Death of the foure Elements; so must the *New* Adam (*Christ*) suffer himselfe to be [y] Hanged on the Earthly Crosse, and enter into the Earthly Elementary Death; for Death sticketh not only in the Earth, but also in the *Aire*, and *Adam* desired also with his Imagination, not [to enter] into the Earth, but into the *Aire*: he lusted after the *Spirit* of the Principle of this world, and it laid hold on him: And so he fell also into the Earth.

[y] *Crucified.*

141. For the foure Elements are altogether in one another, and the *Ground* [or Foundation] upon which they stand, is the Fire of the fierce Anger of God, wherein the Devills dwell, as is above mentioned.

142. [z] And so the *New Adam*(Christ) must enter into the Abysse of the foure Elements, *viz*. into the Hellish Fire of the Wrath, and [a] presse through the Hell of the wrath, through Death; and bring the humane soule againe into the *Paradise* of God.

[z] *Note.*
[a] Or, *passe.*

143. And therefore the New *Adam* (*Christ*) was [Tempted or] Tryed forty dayes in the Wildernesse, whether he could stand in the Paradificall source [or property], and so eate onely Paradificall Fruit, which groweth in the source [or property] from the Essences of the Spirit of God; and there he did eate, *ex verbo Domini* [of the Word of the Lord] and not at all, of the foure Elements.

144. For he did beare also the Earthly Image, and there the New Heavenly must overcome the Earthly, and the soule must enter againe into the new heavenly body, that the Earthly may *but onely hang to it*; and thus also was *Adam* Created in the beginning.

145. He was to eate of Paradise, whose property should rule over the Earthly, and though he were in the foure Elements, yet he was to live in the *Pure Element*, and then he might have continued so Eternally, though the Outward Principle should be broken, yet he should have remained.

146. For he was in Paradise, and not in the foure Elements, but when he entered into them, he entered into *Death*, and the Anger of God in the Abysse of Hell, did captivate the soule, which *Christ* brought forth from thence againe.

147. O yee Children of Men! *Mark what is revealed to you*, doe not account it a fiction and a Historie. It is knowne *in Ternario Sancto*, in the opened seale of the Seaventh Forme, in the Centre, therefore consider what it is.

148. Hereby is signified to you the *finall breaking of the outward* Principle: *Trim your Lamps*, the Bridegroome is ready, his Trumpet soundeth, the Seaventh Angel from the Throne of Heaven soundeth; The Mysteries of the Kingdome of God shall be [b] *accomplished* at the time of his sounding, and then there is no time more in the foure Elements, but then the Eternall Time in the Element in the Life of God, and the Time in the Abysse, goeth on.

[b] Or, *finished.*

149. Goe out from the [c] *Languages* in *Babel*: for wee all speake but *one* onely Language in *Jerusalem*. *Babel* burneth in the Fire [or confounded Christendome is kindled in Warres, Contention, and Strife, in Famine, and Pestilence, in the Anger of God.] *Amen.*

[c] *From the Confusion of Tongues.*

The Sixt Chapter.

The Two Gates; Of the world, and also of Paradise; most highly to be considered.

Note; *more of the Language of Nature.*

1. WE have shewed you before, the *Ground* of *the Language of Nature*, how *Adam* gave *Names to Every thing*, and out of what *God* spake to *Adam*, viz. out of the Life of the Birth, as wee speake at this very Day: and if wee consider our selves therein, we finde the *whole* Ground in Heaven and in this world: and wee see it well enough with Earthly Bodily Eyes, that it is true: wee need no other Testimone, then the *Great Booke*, Heaven and Earth, the Starres and Elements, together with the Sunne, wherein wee well know the similitude of the Deity.

2. And yet a thousand times better, *in our selves*, if wee know and consider our selves; for the Spirit giveth every thing its *Name*,

as

as it ſtandeth in the Birth in it ſelfe, and as it formed them in the beginning, in the Creation, ſo it alſo formeth our *Mouth*, and as they are generated out of the Eternall Beeing, and are come to a ſubſtance, ſo the *humane* Word goeth alſo forth out from the Centre of the Spirit, in ſhape, property, and forme, and it is no other, then that the Spirit maketh ſuch a ſubſtance, as the Creation it ſelfe is, when it expreſſeth the forme of the Creation.

3. For it formeth the Word of the *Name* of a Thing, in the Mouth, as the *Thing* was in the Creation: And thereby wee know that wee are Gods Children, and Generated of God: for as God from Eternity hath had the ſubſtance of this World in his Word, which he hath *alwaies* ſpoken in his Wiſdome; ſo wee have [d] it in our Word alſo, and wee ſpeake it forth in the Wonders of his Wiſdome.

d *That ſubſtance, Eſſence, or thing.*

4. For God is himſelfe *the* [e] *Beeing of all Beeings*, and wee are as Gods in him, through whom he revealeth himſelfe; wee ſee that a Beaſt cannot expreſſe, [*viz.* it cannot give any thing its name according to its property] which is *becauſe* it cometh not out from the Eternity as Man doth, it bleateth and barketh, as the forme of the Out-birth of the foure Elements is, and hath *no higher Spirit* then the Elements are, though their flitting ſenſes [or perceptions] are from the [f] Conſtellations, which yet are dumb [or inarticulate] and without [g] comprehenſion of any ſubſtance.

e Ens Entium, Eſſentia Eſſentiarum. Subſtantia Subſtantiarum.

f Or, *Starres.*

g Or, *Expreſſion.*

5. Now therefore wee will ſet before you the Ground of the Heavens, the Starres and Elements, *fundamentally*: that you may yet ſee what is Heavenly, and what is Earthly; what is Tranſitory and Mortall, and what is Eternall and Permanent. To which end *onely* wee have purpoſed to our ſelves to write this Booke; *not* to boaſt, of our high knowledge, which is in God, and is *no worldly profit* to us, but out of *Love*, in *Chriſt*, as a Servant, and Miniſter of Chriſt; *To ſeeke the loſt Sheepe of the Houſe of the Iſrael of God.*

6. For the *Lord*, hath both the willing and the doing in his hands; *wee are able to doe nothing*; alſo our Earthly Reaſon underſtandeth nothing: wee are yeelded into our Mothers Booſom, and doe as the Mother ſheweth us, wee know not of any body elſe, wee are not borne with it, from *the wiſdome of this world*, neither doe wee underſtand it; but what is beſtowed upon us, that wee beſtow againe; and wee have no other purpoſe herein, neither doe wee know to what end [wee muſt write theſe high things], but meerly what the *Spirit* ſheweth us, that wee ſet downe.

7. And thus wee labour in our Vineyard, into which the [h] *Maſter* of the Houſe hath put us, hoping alſo to eate of the pleaſant ſweet Grapes, which indeed wee have very often *received* out of the Paradiſe of God. Wee will ſo ſpeake as for [the uſe of] many, and

h Or, *Father.*

yet wee think wee write it but for our selves, all which, is hidden in God: for the fiery driving will have it so, as if wee did speake of and for Many; and yet I know nothing of it.

8. Therefore if it shall happen to be read, let none account it for a work of *outward Reason:* for it hath proceeded from the Inward hidden Man, according to which this hand hath written, without respect of any person.

9. And therefore wee exhort the Reader, that he will enter into himselfe, and behold *himselfe* in the Inward Man, and then wee shall be *very* sweet and *acceptible* to him, this wee speake seriously and faithfully.

10. When wee consider our selves rightly, in this [i] knowledge, wee see cleerly, that hitherto wee have been *lockt up* and led as it were blindfold, and it is even the Wise of this world, who have shut and barr'd us up in their Art and Reason, so that wee *must* [be tied to] *see with their Eyes, both in* Philosophie *and* [k] Theologie.

11. And *this Spirit*, which hath so long led us captive, may well be called *the Antichrist*, I finde no other Name in the Light of Nature, which I can call it by, but *the Antichrist in Babel.*

12. Observe it well, and you shall see it riding, it shall rightly be shewed to you, you need no spectacles, or [l] *Academie* [to see it withall]: It rideth over the whole world, in all Corners, Cities, Townes and Villages, over body and soule: and therefore the Angel in the *Revelation* biddeth us, *Goe out from it.*

13. It is so proud, that it rideth aloft over Heaven and Earth, yea over the Deity: it is [like] a [m] King riding over the Principle of this World, and over Hell. But whither wilt thou ride thou proud Woman? when this Principle breaketh, *thou art then without God with all Devills.* Why doest thou not stay here among the Children?

14. O *Adam!* if thou hadst not mounted upon the proud Beast, thou hadst remained with the Children of God in Paradise: What doth it avayle thee that thou rideſt in a strange Principle, over God? Were it not *better* for you *to be in* God? What avayleth your Astrall wit, that you ride as your own God in Pride? you ride meerly in *Death, who* will bring you out from thence, if you light not off from your *Beast?* There is none neither in Heaven nor in this world, that can bring you out from thence, but onely a lowly simple slaine Lamb, who hath *not* the wisdome of this world. How will you get out, when you ride upon a *Dragon?* The *Lamb* fleeth before *thy Beast:* it will not bring thee into its Pasture.

15. If you Light off, and pull off your Dressing, and goe in the forme of a *Childe*, to the *Lamb*, then you may catch it, it goeth willingly with you, if you play like a childe with it in simplicity; you

[i] Or, *description.*

[k] *Divinity.*

[l] Or, *University.*

[m] Or, *Queene.*

you must not ride upon it: But if you [offer to] *ride* upon it, it fleeth from you, and you *finde not* its Pasture, neither can you *light off* your Beast, it will not let you, it holdeth you fast, unlesse you heare the bleating [or voice] of the *Lamb*; at which the Beast trembleth, and falleth to the Ground, and then you may flee [or *goe out from Babell*]. If you understand not this, you are *held fast* by the Beast, and you ride in *Babel* in the Confusion.

16. My deare seeking and hungry Minde, if you would faine be released from the *Beast*; Consider what wee here shall shew you, wee will not push with hornes, and cast you with the *Dragon* into the Abysse, doe but light off, and encline your eare to the *voyce* of the Lamb, goe forth from your outward Man, into the Inward Man, and so you *shall come* to your true Native Country, *into Paradise.*

17. The desirous Seekers have found out many difficult things, and brought them to light, and alwaies thought to finde the *Pearle* of the *Creation* of this world, and it had been much neerer found, but that the Time of the *seaventh Seale* or *Angel* was not yet come, the six Angells must first sound their Trumpets, and powre forth their Vialls: therefore none should contemne [n] another, for he knoweth not under what voyce every one *hath been*: onely that is [o] come to passe, which should [p] come to passe.

18. Yet every one hath been free [or at *Liberty*] to goe out from the Seale: for the Sun of Righteousnesse hath shined, [q] from the East to the West: If any have immersed himselfe in the Darknesse, God is not to be blamed for it.

19. The Law of God, and also the Way to Life, *is written in our Hearts*: It lyeth in no mans [r] supposition and knowing, nor in any Historicall Opinion, but in a *Good will* and *Well-doing*. The will leadeth us to God, or to the Devill, it avayleth not, whether thou hast the Name of a Christian, Salvation doth not consist therein.

20. A *Heathen* and a *Turke* is as neere to God, as *thou*, who art under the Name of Christ: if thou [s] bringest forth a false ungodly Will in thy Deeds, thou art as *much* without God, as a *Heathen* that hath no desire nor will to God.

21. And if a *Turk* seeke God with Earnestnesse, though he walke in blindnesse, yet he is of the [t] Number of those that are children without understanding, and he *reacheth to God*, with the children, which doe not yet know what they *speake*: for it lyeth not in the knowing, but in the [u] *Will*.

22. *Wee are all blinde* concerning God; but if wee put our earnest will into [x] God, *and desire him*, then wee receive him into our will: so that wee are borne in him *in our Will*. For by the will, this world was made, also our life and all our doing standeth in the will.

23. Or

[n] *The former zealous Seekers.*
[o] *Done.*
[p] *Be done.*
[q] *From the Rising to the Setting.*
[r] *Wit or skill.*
[s] Or, *leadest a wicked life.*
[t] *Heape or Company.*
[u] Or, *purpose, and resolution.*
[x] *God & Goodnesse.*

23. Or doe you suppose wee speake without knowledge, and alone? [by our selves?] No; the Booke of the *Revelation* of Jesus Christ sheweth us, that *the innermost* † *Court of the Temple shall be cast out and given to the Heathen*, who know not the Name of Christ, but presse with earnestnesse into God, and so they come to him ignorantly.

† Chor.

24. And this is that which *Esaiah* saith; *I am found of them that sought mee not, neither did they enquire after mee. For my Name, the* ‡ *LORD, was not revealed unto them:* and thus they are children, not in Name, but in Will: But when the Driver goeth away to his *own* place, then wee live together as Children, with our Father *Adam*, (in *Christ*,) out of whose Loynes, life, and spirit, wee are all propagated, and begotten to life through *Christ*.

‡ JEHOVA.

25. Or doest thou boast of thy *Calling*, that thou art a Christian, or a Jew? Indeed let thy Conversation be *accordingly*, or else thou art but a Heathen in the Will and in the Deed. *He that knoweth his Masters Will and doth it not, must receive many stripes.*

26. Or doest thou not know what Christ said concerning *the two Sonnes*; when the Father said to one of them, goe and doe such a thing, and he said he would, and the other said no: and the first went away and *did it not*; but the other that said no, went away and *did it*, and so performed the will of his Father; and the tother that was under the Name of Obedience [or who in word was obedient, or had the name to be so]; did it not.

27. And wee are all such, one and other, wee beare the name of Christ, and are *called* Christians, and are within his Covenant: wee have said yes, wee will doe it; but they that doe it *not*, are *unprofitable servants*, and live without the will of the Father.

28. But if the Turkes (as also the Jewes) doe the Fathers will, who say to *Christ* No, and know him not, who is now their *Judge*, to thrust them out from the will of the Father? Is not the Sonne the Heart of the Father? and then if they honour the Father, they *lay hold* also on his Heart: for without, or beyond his Heart, there is no God.

29. Or doest thou suppose, that I * *confirme* them in their blindnesse, that they should goe on as they doe? No: I shew thee thy blindnesse, O thou that bearest the name of Christ: *and thou judgest others, and yet doest the same thing which thou judgest in others, and so thou wilfully bringest the judgement of God upon thy selfe.*

* Or, encourage.

30. *HE* that saith, *Love your enemies, doe well to them that persecute you*, doth not teach you to judge and despise, but he teacheth you the way of Meeknesse: you should be a Light to the world, that Heathens might see by your works *that you are the Children of God.*

31. If

31. If wee consider our selves according to the true man, who is a true similitude and Image of God, then wee finde God in us, and our selves without God. And the onely remedy consisteth herein, that wee enter againe into our selves, and enter into God, *in our hidden Man.* If wee incline our wills in true earnest singlenesse, to God, then wee goe with Christ out of this world, out from the Starres and Elements, and enter into God; For in the will of Reason, wee are children of the Starres and Elements, and the *Spirit of this world* ruleth over us.

32. But if we goe out from the will of this world, and enter into God; then the *Spirit of God* ruleth in us, and establisheth us for his children; and then also *the Garland of Paradise* is set upon the soule, and then it becometh a childe without understanding as to this world, for it looseth the Master [or Ruler] of this world, who *formerly* ruled it and led it in Reason.

33. O Man! Consider who leadeth and driveth thee; for Eternally without end, *is very long:* Temporall honour and Goods are but drosse and dung in the sight of God: It all falleth into the Grave with thee, and cometh to nothing: but to be in the will of God, *is Eternall Riches and honour:* there, is no more care, but our Mother careth for us, in whose Bosom wee live as children.

34. Thy Temporall Honour is thy [b] *Snare*, and thy Misery in Divine hope, [and confidence] is thy Garden of Roses: Patience is a precious hearb; O how gloriously wilt thou be crowned; what is brighter then the *Sunne?* and yet thou shalt be *farre brighter*; thou wilt obtein a Garland *in Ternario Sancto* [viz. in the Angelicall World, in the Eternall Essentiality, before the Holy Trinity.]

[b] *Pitfall, Trappe, or Ginne.*

35. Or doest thou suppose againe, that wee speake historically? No, wee speake, the very life, in our own knowledge [or *Experience*] not in an Opinion, from the mouth of another; but from our own Mouth: wee see with our own Eyes; which wee boast not of, for the *Power* is the Mothers; but wee exhort thee, to enter into the Bosom of the Mother, and learne also to see with *thy own* Eyes: so long as you suffer your selves to be [c] rocked in a Cradle, and desire the Eyes of *others* [which are strange Eyes in respect of your own,] you are blinde. But if you rise up from the Cradle, and goe to the Mother, then you shall see the Mother and her children.

[c] Or, *lulled asleepe.*

36. O how good it is *to see with ones own Eyes.* One that is blinde, and seeth not the light of this world, is accounted as one that is asleepe and dreameth: for he *heareth* of the Pomp of the World, but he knoweth it not: he apprehendeth it by *hearsay*, and many times thinketh it is better, or worse, then it is, because he seeth it not,

not, and so imagineth it by that which is said; but he that seeth the light, he speaketh according to the *Truth*, for he apprehendeth the Thing as it is.

37. So also say I, wee are all asleepe, in the outward Man, wee lye in the Cradle, and suffer our selves to be *rocked asleepe*, by Reason; wee see with the Eyes of the dissimulation of our *Hypocrites*, who hang Bells and Bables about our Eares and Cradles, that wee may be lulld asleepe, or at least *play* with their Bables, that they may be Lords and Masters in the House.

38. O Blinde Reason! Rise up from thy Cradle: art thou not a Childe of the Mother, and *an heire to the Goods*, and moreover a Childe and *Lord* of the House: why sufferest thou *thy* servants thus to use thee? Christ saith; *I am the Light of the World, he that followeth mee, shall have the Light of the Eternall Life*. He doth not direct us to the flattering Hypocrites Murtherours and Contenders; but only to *himselfe*: wee should see (with the Inward Eyes) in his Light, and so wee should see him, for he is the Light: when wee see him, then wee walke in the Light; He is the Morning Starre, and is Generated in us, and riseth in us, and shineth in our bodily Darkenesse.

39. O how great a *Triumph* is there in the soule, when he ariseth, then a Man seeth with his *own* Eyes, and knoweth that he is in a strange Lodging. Concerning which wee will here write, what wee *see* and *know* in the Light

40. Wee are children of the Eternity: but this world is an out-birth out of the Eternall: and its palpability taketh its *originall* in the *Anger*, the Eternall Nature is its Roote, but that which is an Out-birth is corruptible, because it hath not been from Eternity: and it must all returne into the Eternall Essence, [out of which it was borne.]

41. The Starres are out of the *Centre* of Nature, they are the Essences of the Seaven Formes of Nature, and from each forme there goeth another [Forme], all [d] from the *wrestling Wheele* of Nature, and therefore they are so various and numberlesse in our account: Though indeed there is a *certaine* number of them; whereby wee know that they must enter againe into the *Ether*.

[d] Or, *caused by the wrestling Wheele.*

42. For in the Eternall Centre there is no Number, [or Measure] but it is the *Omnipotence* in the springing up without number; for that which cannot be numbered or comprehended, *is not Eternall*, it hath a beginning and end; But wee know that the *spirit* and *soule* of Man hath no beginning & end, nor can it be numbered [or measured]: which wee *understand* by the Constellations of the minde, from whence so many thoughts arise, which are numberlesse, for out of one Thought in a while, there may goe forth many more,

more, as many as the Starres in the Firmament; *wherein* wee highly know our Eternity, and doe most highly *rejoyce*, that wee know it.

43. [e] Understand us aright: how this world is in the Ground and *foundation* of it. The Eternall Centre, and the Birth of Life, and the Substantiality is every where. If you make a small Circle, as small as a little, [f] Graine, [or kernell of Seede], there is the whole Birth of the Eternall Nature, and also the Number-Three *in Ternario sancto*, [conteined] therein: but you include not, nor comprise the Eternall Nature, much lesse the Number-Three, but you comprehend the Out-birth of the *Centre*: the Eternall Nature is *incomprehensible* as God also is.

[e] Or, *observe us well, heere.*

[f] *As small as a Mite. Punctum or Atome.*

44. When I take up any thing and carry it away, I doe *not* carry away the Eternity, much lesse God: and yet the Eternity is in that very thing, but the thing is [g] *out-borne*, and stirreth not the Eternity; and that which is out-borne comprehendeth not the Eternity, but the Eternity comprehendeth that which is out-borne throughly without stirring, for the Eternity, as also the Deity, is in one place as well as in another, [every where]: for there is no place [in the Eternity,] but the out-birth maketh a *place* and roome. Therefore God saith; *I am A and O, the beginning and the End.*

[g] Exgeneratum.

45. This world maketh a beginning, and God in the Number-Three [not without it] is the beginning, and it also maketh an end, and that is the Eternity, and also God; For before [the time of] this world there was *nothing but God* from Eternity; and after this world, there will be *nothing but God* in Eternity: but the cause why wee comprehend not this, is because there is no comprehensibility in God. For, where there is a Comprehensibility [as there is in the Trinity] there is beginning and end. And therefore wee are shut up in darknesse, that wee might labour and *manifest* God, as wee have mentioned to you, concerning the Seaven Formes of Nature, what an Eternall labour there is *therein*, so that one forme generateth another, till they are all brought to Light, and so the Eternall is manifest in a Threefold Forme, which otherwise would not be knowne.

46. And wee declare unto you, that the Eternall Being, and also this world, *is like* Man; the *Eternity* generateth nothing but that which is like it selfe, for there is nothing in it, but is like it, and it is unchangeable, or else it would [h] *passe away*, or it would come to be *some other* thing, and that cannot be.

[h] Or, *cease to be.*

47. And as you finde Man to be, just so is the Eternity; consider Man, in body and soule, in good and evill, in joy and sorrow, in light and darknesse, in power and weaknesse, in life and death:

All is in Man, both Heaven and Earth, Starres, and Elements: and also the Number-Three of the Deity; neither can there be any thing named that is not in Man; all Creatures, (both in this world, and in the Angelicall world,) are in Man. *All of us*, together with the whole Essence of all Essences, are but one body, having many members, each member whereof is a *Totall*: and each member hath but one [i] severall work.

[i] *Peculiar, singular, individuall faculty or Office.*

48. O Man! seeke thy selfe, and thou shalt finde thy selfe, Behold! thy whole Man [consisteth of] Three Principles, one whereof is not without the other, one of them is not beside or above the other, but they are in one another as one, and they are but *one* thing; but according to the Creation they are *Three*.

49. You will say, how can that be? *Adams* soule was out of the Eternall will, out of the Centre of Nature, upon the Crosse of the Number-Three, where light and darknesse doe part; understand, he was *not* a divided sparkle, as a piece of the whole, for he is *no piece*, but *totally all*, as there is a Totall in every [k] *Punctum*.

[k] *Point or Atome.*

50. Now the Eternall Centre maketh the Eternall substantiality, (*viz.* the sinking downe and springing up, whence the stirring of the Elements doth arise, as also penetration and multiplication, whereas there is onely such a kinde of *Spirit*) and the substantiality is the *body*, and a weaknesse, for its a sinking downe, and the Spirit is the springing up.

51. Now the Spirit created the Substantiality into an *Image*, like the Crosse of the Number-Three, and breathed in the spirit of the Number-Three, *viz.* himselfe; and so the Image [l] Existed: and then instantly out of the *Substantiality* of the Image sprung up the blossome of the Essences, which is called Paradise: and thus stood the Image in the Angelicall World.

[l] *Was or stood.*

52. And so there is *nothing lesse* in the Image, then in the Centre of Nature, *viz.* the originall of soureneſse, wrathfulneſse, and of fire, also all the formes of Nature; *whatsoever* was seene from Eternity in the Wisdome, that was all in this Image, also the power to light and darknesse, and the Wisdome stood in the light of the Image, wherein stand *all the Eternall Wonders*, even the Image of every Creature, in the sinking downe of Death, and in the source [or property] of the Paradisicall Life.

53. This wee understand to be the *Matrix* of the *Genetrix* in the darknesse; viz. *that* out of which Angells and Devills come to be, as is above-mentioned. This [m] *source* was wholly in the Image, for it was a *whole* similitude of the Eternall Beeing; as *Moses* writeth concerning it, that *God made Man* [n] *his Image*: so that it may be said, (if one did see Man standing in Paradise,) heere is the whole Eternity *manifested* in an Image, to speake in a creaturely manner of it, and

[m] *Or, property.*

[n] *According to, for, or to be, his Image.*

and yet it is so truly and rightly in the understanding.

54. Now as *Lucifer* by his flying out, in the source of the Fire, Imagined beyond the still meeke Number-Three above the Crosse in the Majesty, and so awakened to himselfe the *Matrix* of the Fire in himselfe, and kindled the *Matrix* of Nature; which kindling became corporeall; and was instantly together created by the *Verbum Fiat:* where also the *second* forme of the *Matrix*, viz. the *Meekuesse* of the substantiality was kindled together with it, out of which, water came to be, which was [o] made an *Heaven*, (by which the fire was captivated) out of which the Starres were Generated; so you must understand also, that [p] the Image of God *thus* [q] *Imagined* after the awakened life, *viz.* after the awakened spirit of the Aire, (indeed the Aire was together breathed into him) but the [r] spirit of the Centre should over-rule it, as the Holy Spirit over [ruleth] this world: for he *should* live in the [s]power of God, and be a Lord over the foure Elements, but *in the fall* they became his Lord. And now if he would live in God, he must enter into himself againe, and likewise *leave the Old Body* to the foure Elements, (and must in himselfe, be borne in God.) And so he was instantly also captivated by the *Aire* of the Out-birth, and then the Starres, Elements, Heaven, Hell, Death, and Life, wrought together in him.

[o] Or, *created.*
[p] *Man.*
[q] Or, *lusted.*
[r] *Mans spirit.*
[s] Or, *vertue.*

55. But seeing there is a Firmament created, between God and the Dominion of this world, by the Spirit of God; therefore man is composed of Three Parts, (viz. *Three Principles*; *one*, is the hidden Deity, which standeth in the Firmament of Heaven in it selfe as a Principle of its own; the *second* is the Dominion of this world, *viz.* the Starres and Elements; and the *Third* is the Abysse of the Image, and also the Abysse of this world, *viz.* the Wrath, or the Matrix of Nature, out of which All things are proceeded.

56. And now the Image, *viz.* Man, is in the *Middest*, viz. between the Kingdome of God, and the Kingdome of Hell: between Love and Anger: and to which of these two Spirits he yeeldeth, its [*servant*] he is.

57. And though Man cast himselfe into the Anger, yet the Deity looseth nothing; for the first *Breathing in*, viz. the Spirit of God it selfe, hath its principle to it selfe, and is not touched by the Anger; just as the Number-Three, dwelleth in the middest of the Anger, and yet the Anger stirreth it not, nor knoweth it, therein is neither feeling nor seeing.

58. For the Image stirreth the source of the Anger: and the first in-breathed Spirit, springeth up in the Image, in the fiercenesse of Pride; according as it hath built up it selfe in this [life] Time; and yet the first *in-breathed Forme* looseth nothing. For that source [or property] is not in the Image; but it goeth back againe into its

its Principle, with the Beauteous virgin of wisdome: and the Image of Man, cometh to be the Image of the Serpent.

59. For as the *Spirit* is, so is the *Body*; and in what will the Spirit flieth, in such a forme and source [or property] it *figureth* the body also.

60. So wee know now, that all cometh out of *one* only *fountaine*, & that the palpable substance of this world hath had a beginning, and therefore it is also [t] Mortall; for whatsoever is not from Eternity is mortall.

[t] *A Death, or a deadly thing.*

61. But that the Image of Man might *subsist*, (which also hath a beginning as to the body) *therefore* God is become Man, and dwelleth againe in the soule, and the soule attaineth againe the first Image without this world, yet those onely, who, with the Spirit of the Soule incline themselves to God: and here it may be said, *Wee must be Borne a New*, or be lost Eternally in Hell, and [thrust out] from God.

62. Thus wee say with [good] Ground: that the starry Heaven, *viz.* the *Third Principle* of this world, was created also as a Totall [u] Body, having a [x] Circumscription, and standeth [y] just like the Centre of Nature; whatsoever thou seest in this Great Circumference, the same is also in the *smallest* [z] Circle: and the whole Principle of this world outwardly, is onely a manifestation and discovery of the Eternity in God. It hath its rising, [a] station, and generating, like *the Eternall Nature*; and as the Eternall Nature doth alwayes generate it selfe, and hath its originall from Eternity to Eternity; just so is this visible Dominion of this world Generated and Created.

[u] *Or,* Corpus.
[x] Or, *Circumference.*
[y] Or, *upright.*
[z] Or, *Point.*
[a] *Forme or subsistence.*

63. For it hath a high round Circumference like a Circle, and there stand the [b] *Constellations:* and after that, the Great Deepe, which resembleth the Eternall Liberty of God: now *the seaven Planets* are in the Deepe, which resemble the seaven Spirits of Nature, and the Starres [resemble the Effects or] Essences proceeding out of the Spirits of Nature: and the *Sun* is the middlemost of the Planets, which maketh the foure quarters of the World, and it standeth in the *Point*, as in a [c] Crosse, and resembleth the Heart of God: Its *Lustre* in the Deepe resembleth the Majesty of God: where God dwelleth in himselfe, and is comprehended by nothing: and there is nothing of him seene but the *Majesty*, where the Centre of Nature is knowne in all Heavenly Images out of the Eternall.

[b] Or, *fixed Starres.*

[c]

64. The *Earth* resembleth the sincking downe of the *Eternall Death* in the Dark Matrix: and yet there is no Death therein, but a springing forth of the fierce Essences: and thus it resembleth a forme in the Centre, and a peculiar selfe-Dominion, and is a figure [or Type] of *Hell*: as a hidden Dominion in the Darknesse.

65. And

65. And as the Earth in Comparison of the Upper Dominion, is counted as a Death; so the fierce Matrix of the Anger, is as a *Death* in comparison of *God*: and yet there is no Death in either, but an Eternall Life in a *twofold* source, [or property; *viz.* the Life in Eternall Joy, and the Life in Eternall Torment].

66. And now we see that the Sun maketh the Great Deep above the Earth, lovely, friendly, pleasant, and delightfull; or else there would be *no other* [Rule, influence, or] *Dominion*, in the Deepe, then is in the Earth: for if the Sun should [d] *goe out*, there would be an *Eternall Darkenesse*, and the fierce soure astringency would make all hard, rough, and harsh, and there would be an Eternall Coldnesse. And although every thing did move together like a wheele, yet there would be nothing seene but a *flash of fire*.

[d] *As when a Candle goeth out.*

67. Thus wee give you to understand concerning *the Abysse of Hell*, that it is in this world: and the Sun onely is the cause of the *Waters*, which are the *Heaven*, in the Deepe. Moreover by the Sun, the Heart of God may be understood, out of which the Light of the Majesty shineth: for the whole Centre of the Eternity would be dark, if the *light* from the Heart of God did not shine therein.

68. But it is not so with the Heart of God, as with the Sun, that it should be a *Globe* standing in one place onely: no, it hath no Circumscription [Circumference] or Place; also it hath no beginning, and yet it is *like* a round Globe, yet not a round *Circle*, but it is as it were parted [divided] or [e] open; for it is as a Round [f] Crosse-Wheele, like a whole Rain-Bow, which yet appeareth *as it were parted*.

[e] Or, *Pertuse.*

[f]

69. For the whole Crosse is its parting, and yet it is *whole*; but the Centre of Nature (*viz.* the Word of the Lord, *Verbum Domini*, the Word of the Father, is there the *Centre* of the Crosse. The Crosse every where signifieth the Number-Three: where then beneath, *blew* appeareth, which signifieth the substantiality, in the middle appeareth *Red*, which signifieth the Father in the Glance of Fire, [g] next which appeareth *Yellow*, which signifieth the Light and Lustre of the Majesty of God the Sonne; and the [h] *Dusky Browne*, with the mixture of all Formes, signifieth the other Kingdome, of Darknesse, in the Fire, in which *Lucifer* did [i] soare aloft above God, and did not lay hold on the Majesty and Heart of God.

[g] *Text under.*

[h] Or, *Purple.*

[i] *Flie out.*

70. And upon such a *Bow* will Christ the Sonne of Man appeare at the last Judgement; for so he sitteth in the Majesty of the Number-Three *in Ternario sancto*: understand the Angelicall world [in the Eternall Substantiality] and Paradise.

71. Thus know, that all this is *not divided*, nor is it thus in one place alone, but this Forme [or manner] appeareth in its Principle *Every where*. If thou conceivest a small *minute* Circle, as small as a Graine

Graine of Mustard-seed, yet the Heart of God is wholly and perfectly therein: and if thou art borne in God, then there is in thy selfe, (in the Circle of thy Life) the *whole Heart of God undivided*: and the Sonne of Man (Christ) sitteth thus (in the Circle of thy life, upon the Rain-Bow *in Ternario Sancto*) at the Right hand of God: and thus thou art his childe, whom he hath regenerated in him [in *Christ*]: as also Christs Member and Body, wherein he dwelleth; his Brother, his Flesh and Spirit; and a Childe of God the Father in him; God in thee, and thou in God; Power, Might, Majesty, Heaven, Paradise, Element, Starres, and Earth, *all* is thine. Thou art (in Christ) [k] *over* Hell and Devills.

[k] Or, *above*.

72. But in this world, with thy Earthly Life, thou art *under* Heaven, Starres, and Elements, also under Hell and Devills, *all Ruleth in thee, and over thee.*

73. Therefore consider thy selfe, and goe forth [from thy selfe]: it is of high concernment; wee speake what we know, and what we must speake, for wee ought not to speake *otherwise* of the Eternity, unlesse wee should speake as if it had a beginning, whereas there is none in the Eternity.

74. Nor doe not thinke that Mankinde hath such a beginning, as wee must say of our selves, according to the *Creation*: no, the Image hath appeared in God *from Eternity* in the virgin of wisdome; but not *in substance* [or distinction;] it was no Woman nor Man, but it was Both; as *Adam* was both, before *Eve* was, which [divided distinction] signifieth the Earthly, and also the Beastiall Man; for nothing subsisteth in Eternity, unlesse it have been from Eternitie.

75. O yee children of God, open the eyes of your *Inward* Man, and see rightly; If you be new borne in God, then you put on that very Eternall Image, and *the Man Christ* is [l] become Man in that very Image, *viz.* in the *Eternall Virgin*; for no mortall virgin is pure, and he was conceived by the Holy Spirit in a pure virgin, and in respect of our soule which he should assume, he is also [become Man] in the mortall virgin: for *Mary* had all the Three Principles in her: and the Image of the Eternall virgin consisted in the Divine and Eternall *substantiality*; it was indeed without substance, but in the Man *Christ*, it came to be a substance.

[l] Or, *Incarnate*.

76. Wee doe not say concerning the *Outward virgin Mary*, that shee was not the Daughter of *Joachim* and *Anna*; as the Auncients have Erred, to whom the Light of God hath not so shined, because, they sought *their own profit* therein.

77. For *Mary* was begotten of the Seed of *Joachim* and *Anna*, like other Persons, but shee *was the blessed among Women*: in her, the Eternall virgin *in Ternario sancto*, which was from Eternity, discovered

it

it selfe: not that it entered into her *from without*, no Sir, *it is* cleane otherwise. Here God and Man became *one* againe: what *Adam* lost, was here *revived* againe; understand it right; The Word of the Lord, *Verbum Domini*, the Word of the Father on the Crosse, came into *Mary*, understand into *the Earthly Mary*.

78. Now, where the Word is, there is [also] the virgin [or Wisdome of God] for the Word is in the Wisdome: and the one is not without the other, or else the Eternity would be *divided*.

79. And now when the Word in *Mary*, in her flesh and bloud, entered into her *Matrix*, then the *Fiat* was in the *Matrix*, but it did not in one moment create a compleate Earthly Man, nor a Heavenly neither; but it began the *Incarnation* [or becoming Man]: for the Divine Nature is neither augmented nor diminished, but is alwayes *compleate*.

80. But know this, that the Eternall virgin that was without substance, gave in it selfe together with the becoming Man [or Incarnation]; and the true soule of Christ was out of *Maryes* Essences, *conceived* in the Eternall virgin: and in the Eternall virgin, God became Man, and so the Eternall virgin came into substantiality, for it gat the humane soule into it. Thus the humane soule of *Christ* stood in the Earthly Essences, as also, in the virgin of the Eternall Wisdome *in Ternario Sancto*, in the Trinity of God: for the Word of the Lord was in [m] it, and God and Man became one Person.

81. In this Person [which was God and Man] were all the Three Principles *open*, *undivided*; the virgin *in Ternario Sancto* giveth the Heavenly Body, and *Mary* the Earthly [Body]: and the Word was in the Centre upon the Crosse, in the Number Three; whereas wee say that the Word is become Flesh, and it is so.

82. Behold! the virgin of Eternity hath no Flesh, nor hath had none from Eternity, (except in *Adam* before the Fall, which afterwards came to be Earthly) but it tooke humane flesh upon it: understand [it thus,] the Word together with the *whole* Deity was in the virgin: For without the Word there were no understanding in the Eternall Virgin.

83. For the Spirit of God was in the Word, and he was the understanding, but the Word was as a Heavenly Figure, a figure of the Number-Three; but *not* in the *working*; as indeed the Flesh worketh not, but the *Spirit* in the Flesh [worketh.]

84. And the Living Word which dwelleth in the Eternall virgin, attracteth to it the Flesh of *Mary*, understand it thus, the Word attracted the Flesh, (*viz.* the Essences [or faculties] out of the Body of *Mary*) into the *Eternall Virgin*: and so in *Nine Moneths*, there was a compleate Man, with soule, spirit, and Flesh.

85. And thus the perished soule of *Adam* in the Body of *Mary* was

[m] Or, *her*, *the Virgin*.

was againe set in the Eternall Humanity, for the Word dwelt in *Christs* flesh, and assumed the soule in him.

[a] *Beeing or Thing.*

86. Not that the soule and the Word is one and the same [a] Substance; No, the soule is out of the *Centre of Nature*, generated out of the Essences, and it belongeth to the body: for it goeth forth from the Essences of the Body, and it attracteth Corporeity to it: But the Word is out of the *Centre of the Majesty*, and attracteth Majesty to it.

87. The Word is without substance, and the soule is out of the substance, it is the Spirit of the substance, out of the *Centre* of the Father; or else it could not in *Adam* have gone forth from the Word; not that the Word and the soule stand one by another, like *two Persons*; no, the Word penetrateth through the soule: and out of the Word, the Majesty shineth, *viz.* the Light of Life: And the soule is *free of it selfe*, for it is a Creature.

88. I give you an Earthly similitude of this. Behold a bright flaming piece of *Iron*, which of it selfe is dark and black, and the fire so penetrateth and shineth through the Iron that it giveth *Light*. Now the Iron doth not *cease to be*; it is Iron still: and the source [or property] of the Fire *retaineth* its own propriety: it doth not take the Iron into it, but it penetrateth [and shineth] through the Iron; and it is Iron then as well as before, *free* in it selfe: and so also is the source [or property] of the *Fire*: in such a manner is the soule set in the Deity: the Deity penetrateth through the soule, and dwelleth in the soule, yet the soule doth not comprehend the Deity, but the Deity comprehendeth the soule, but *doth not alter it* [*from being a soule*] but onely giveth it the Divine source [or property] of the Majesty.

89. And so if the soule incline it selfe to the Divine source [or property] then it stayeth in the Majesty of God, for the source [or property] betokeneth the *Word*, and the Glance [betokeneth] the *Majesty*: and that which proceedeth from the source [or property] as heate out of the fire, that betokeneth the *Holy Spirit*.

90. But now if the flaming Iron, be cast, or fall into the water, then the property of the fire, the Glance and the heate which proceedeth from it, is all *quenched* together; thus it is also with *Adam*: he cast himselfe out from the Majesty of God (with his will), into the Spirit of this world: and so he went from God.

[o] Or, *was extinguished.*
[p] *The Glance, Lustre, or Majesty.*

91. Not that God [o] went out in him, like the flaming of the Iron: no, that cannot be; [p] It shineth Eternally: God continueth in his Principle, and *Adam* went out from it: if *Adams will* had continued in God, he should have continued the childe of God, and God would have continued in his will, and so the Majesty would have *shined through* the will.

92. But

92. But he went out from the will of God, into this world, and so was captivated by the World, Death, Devills, and Hell, *and they dwelt in Adam.*

93. *Adam* was in this world: dwelling in the Elements, and God breathed the *Aire* also into his Nostrills: but he should not have put his will into it, to eate of *Earthly* fruit, which maketh earthly flesh. That was his Fall, that he did Eate Earthly Fruit; and therefore his Essences also became Earthly: and the soule became captivated *by the Earthly Dominion.*

94. And there the Word of the Lord said to the soule, *Adam*, where art thou? and his body did hide it selfe; so very much ashamed was the poore soule: and *Adam* said I am naked; the precious heavenly virgin (which he was clothed withall) was lost, as also, the Light of the Majesty; and *Adam* was without the Word.

95. O how terrible is it to those that understand it, the soule trembleth at it, and it may well be afraid of this captivity, when the poore soule must be captivated by the *Devill*, and must-swim in [the Lake of] *Gods Anger*. And this is the cause why God became Man, that he might bring us againe *in Ternarium Sanctum*, into the Angelicall world.

96. And as wee are all with *Adam*, gone out from God; for wee have all *Adams* soule and flesh, so God hath regenerated us all in *Christ*, and in *Christ*, the divine Kingdome standeth open, every one that will may enter in, whosoever putteth his will away from himselfe, and putteth it into *Christ*, and letteth all worldly Reason goe, though it have never so faire a Lustre; *shall be regenerated in Christ:* and his soule attaineth the Eternall Flesh againe, in which God became Man, an incomprehensible Flesh; of Eternall substantialitie.

97. The *old Adamicall* [q] *flesh* of Death, cometh not to be heavenly flesh: no, it belongeth to the Earth, to Death; but the Eternall Flesh is *hidden* in the Old Earthly Man, and it is in the Old Man, as the Fire in the Iron, or as the Gold in the [dark] Stone.

[q] Or, *Mortall Flesh.*

98. This is the Noble Pretious Stone, (*Lapis Philosophorum*) the Philosophers Stone, which the *Magi* [or Wisemen] doe finde; which *tincture*th Nature, and Generateth a New sonne in the Old. He who findeth *that*, esteemeth more highly of it, then of this [Outward] World. For the Sonne is many thousand times Greater then the Father.

99. O thou bright *Crowne of Pearle*, art thou not brighter then the Sonne! there is nothing like thee; thou art so very manifest, and yet so very secret, that among many thousand in this world, thou art scarce rightly knowne of any one; and yet thou art *carried* [*about*] in many that know thee not.

* *The Noble Stone.*

100. Christ saith; *Seeke and thou shalt finde.* *It will be sought for, a lazy Person findeth it not, and though he carrieth it about with him, yet he knoweth it not. To whomsoever it *revealeth* it selfe, he hath all joy therein; for there is no end of its vertue [or Glory]: * he that hath it, doth not give it away: and if he doth impart it to any, yet it is not profitable to him, that is lazy; for he diveth not into its vertue, to learne that.

101. But the *seeker*, findeth the Stone and its vertue and benefit together, and when he findeth it, and knoweth that he is *certain* of it: there is greater joy in him then the world is able to apprehend, which no pen can describe, nor no tongue expresse, in an Adamicall manner.

102. It is accounted the *Meanest* of all Stones in the Adamicall eyes, and is troden underfoot, for it affordeth no lustre to the sight, if a man light upon it, he casteth it away as an unprofitable thing, none enquire after it, though it be so very much sought for in this world. There is none on Earth *but desireth it.* All the Great ones and the Wise seeke it: Indeed they *finde* one, and thinke it is the right: but they misse of it: they ascribe power and vertue to it: and think they have it and will keep it: but it is *not* that: it needeth no vertue to be ascribed to it. *All vertue lyeth hidden in it.*

103. He who hath it, and knoweth it, if he seeke, he may finde all things whatsoever are in Heaven and in Earth. It is the *Stone which is rejected of the Builders, and is* the Chiefe corner Stone; *upon whatsoever it falleth it grindeth it to powder*, and kindleth a fire therein. All † *Universities* seeke it, but finde it not by *their* seeking; sometime it is found by one that seeketh it rightly. But others [that seeke it in selfe, and for their own Gain] despise it, and cast it away, and so it remaineth *hidden* still.

† *High Schooles or Academies.*

The Seventh Chapter.

1. IT doth *most* of all concerne us Men, in this world, *to seeke that which is lost.* And therefore if wee would seeke, wee must not seek without our selves, wee need no flattering Hypocrites, nor such as tickle our eares, to comfort us, and promise us many Golden Mountaines, if wee will but runne after them, and make much of them, and reverence them.

2. If I should sit and *heare Sermons preached* all my life long, and did

did heare them alwayes preach of the Kingdome of Heaven and the New Birth, with their singing and Repetitions, and stay there and goe no further, I should be never the neere: If a stone be cast into the *water*, and then taken out againe, it is a hard stone as it was before, and retaineth its [a] quality: But if it be cast into the *fire*, then it getteth another [a] quality in it selfe; so also thou O Man, though thou runnest to Church, and wouldst *seeme to be* a Minister of Christ, that is not enough; if you rest there, you are never the better.

[a] *Forme, Condition, or Nature.*

3. Also, it is not enough, that you learne all Bookes, to rehearse them *without Booke*, and did yearly and daily reade all Writings, and could say the *whole Bible* without booke, yet you are not a haires breadth the better in the sight of God, then a keeper of swine, who *all that while* did nothing but feed the swine: or then a poore Prisoner in a dark Dungeon, who all that while hath not seene the Day-light.

4. Talking avayleth nothing; nor that you know how to speake much of God, and despisest the simple, as the flattering Hypocrites upon the *Antichristian Beast*, doe, who forbid the Light to them that see, as hath been done to this hand. But it is as Christ saith; *Except you turne, and become as one of these Children, you shall not see the Kingdome of Heaven in Eternity: you must be borne anew, if you would see the Kingdome of God:* that is the *right* meanes.

5. There needs no Art or Eloquence about it, you need neither bookes nor cunning: a Shepheard is as fit for it as a learned Doctor, and very much *fitter:* for he goeth forth from his own Reason into the [b] Mercy of God, he hath no great, wise [or deepe] Reason, therefore he doth not goe to *that* for Counsell, but he goeth simply with the Poore Publican, into the Temple of Christ: whereas on the contrary, the high and learned, first set the [c] *Universitie* before their eyes, and *study first* with what Opinion he will enter into the Temple of Christ: he first sets Mens Opinions before him, and will seeke God in this or that *Opinion:* One in the [d] *Popes* Opinion, another in [e] *Luthers*, a third in [f] *Calvins*, a fourth in [g] *Schwenkfelds*, &c. there is no end of Opinions.

[b] Barmhertzigkeit *the Mercifulnesse.*

[c] *As a paire of Spectacles.*

[d] Papists.
[e] Lutherans.
[f] Calvinists.
[g] Schwenkfeldians.

6. And thus the poore soule stayeth without the Temple of Christ, standing in doubt: it knocketh and seeketh, and continually doubteth that it is *not* in the right way.

7. O thou poore confounded soule in *Babell*, what doest thou doe? leave off all Opinions, by what name soever they are called, in this world, they are all no other then the contention of Reason: the New-Birth and the Noble Stone is to be found in no contention, neither in any Wisdome of Reason: you must forsake all in this world (let it be as *Glistering* as it will) and enter into your selfe, and onely gather *all* your *sinnes* (which have captivated you) toge-

ther on a heape, and cast them into the Mercy of God, and flie to God, and pray to him for forgiveneſſe, and the Illumination of *his Spirit*: there needs no long diſputing, but earneſtneſſe, and then Heaven muſt breake aſunder, and Hell tremble; it comes juſt ſo to paſſe; you muſt ſet aſide all your ſinnes, and Reaſon, and whatſoever cometh in the way, and *reſolve*, that you will not let him goe, except he bleſſe you, as *Jacob* wreſtled with God the whole night:

[h] Or, *Minde.*

8. Though thy [h] *Conſcience* ſhould ſay, no, God will have none of thee; yet doe thou ſay, I will have him, I will not leave him, till I am carried to my Grave: Let my will be as thy will O Lord, I will as thou wilt: and though all the Devills encompaſſed thee round about, and ſhould ſay; *Hold, it is enough at once*; thou muſt ſay; no, my [i] minde and will, ſhall not depart from God, they ſhall be Eternally in God: *his Love is Greater then all my ſinnes*: although thou Devill, and thou world, have the Mortall Body in your Priſon, yet I have *my Saviour* and *Regenerator* in my ſoule; He will give me a heavenly Body, which will remaine Eternally.

[i] *Thought and purpoſes.*

9. *Try this*, and thou ſhalt finde Wonders, thou ſhalt ſoone get one *in thee*, who will help thee wreſtle, fight and pray: And though thou canſt not uſe many words, it is no matter, though you can ſay no more then the Publicane: *O God, be mercifull to me, a ſinner*; When thy Will and all thy Reaſon is once placed upon God, with a *Reſolution* not to leave him though body and ſoule ſhould be broken aſunder, then thou holdeſt God [faſt] and breakeſt through Death, Hell, and Heaven, and goeſt into the Temple of JESUS CHRIST, in ſpite of all the Oppoſition of the Devill: the Anger of God *cannot* withhold thee, how great and powerfull ſoever it is in thee; and though body and ſoule did burne in the Anger, and ſtood in the middeſt of Hell, with all the Devils; yet thou wouldſt *breake forth*, and come into the Temple of Chriſt; and there thou wouldſt get *the Garland of Pearle*, adorned with the Noble and highly *Precious Stone*, That *Lapis* [k] *Philoch-Angularis*, The Chiefe Corner Stone.

[k] Sive, Philoſophorum.

10. But you muſt know; that the Kingdome of Heaven is thus ſowne in thee, and is ſmall as a Graine of Muſtard-ſeed, yet thou haſt great joy with this *Angelicall Garland*; but looke to it, and ſet it not upon the Old *Adam*, elſe it will goe with thee as it did with *Adam*; keepe what thou haſt; neceſſity or want is an evill Gueſt.

11. At length a young Plant groweth to be a Tree, if it ſtand in good Ground, but many a rough and cold winde bloweth upon a young Plant, before it come to be a Tree, it is unſteady: Thou muſt be brought before the *Tree* of Temptation, and alſo into the Wilderneſſe of Contempt and Scorne in this world, if thou doeſt not hold out, thou haſt nothing: if thou rooteſt up thy Plant, thou doeſt as *Adam* did, thou wilt more hardly ſet it againe, then at firſt, and

note

yet

yet it groweth in the [l] valley of Roſes, hidden to the Old *Adam*.

12. For it was a long time from *Adam* till the humanity of Chriſt, in which [time] the Tree of Pearle grew hidden under the vayle of *Moſes*, and yet in its time it came forth as a Tree with faire fruits.

13. Therefore, if thou haſt fallen, and haſt loſt the faire Garland; doe not deſpaire, ſeeke, knock, and come againe, doe as thou didſt at firſt, and then thou wilt finde *by Experience*, from what Spirit this Pen and Hand hath written: thou wilt afterward get a *Tree* inſtead of thy Plant: and then thou wilt ſay, is my Plant, during my ſleepe, become a Tree? Then you will begin to know the [m] *Philoſophers Stone*; obſerve it.

[l] Or, *The Paradiſicall Eſſence.*

[m] *The Stone of the Wiſe men.*

The Gates of the Firmamentall Heaven, with the Starres and Elements.

Alſo of the Threefold Life of Man.

The Noble Stone rightly brought forth into the Light, Spiritually, for the Magi, *[or thoſe that are wiſe.]*

14. If wee will ſpeake of the Noble Stone, and bring it forth into the Light to be knowne; wee muſt firſt ſhew the *Darkneſſe* and deformity of the Stone, which hindereth that it is not knowne. For ſince wee know that the Noble Stone lyeth hidden in this world, and may be had *every where*, and yet is not knowne, wee ſhould therefore ſeeke to know the cauſe why it is ſo hidden.

15. Reaſon ſaith, if this [outward] world be ſo dangerous for Man, why hath God ſet him therein, or why hath he created it? And thus he judgeth alſo concerning the Devill: [ſaying] *why* hath not God turned the Devill into Nothing againe ſince his fall?

16. Yes beloved Reaſon, thou haſt found the Stone, and with it thou buildeſt a houſe of Stone to dwell in. The Noble Stone lyeth in the *Eternity*: that which is eternall breaketh not, but that which hath a beginning breaketh. The Devills are *Eternall*, and therefore they break not; they were not in the [n] forme of a ſpirit from Eternity, but their Eſſences are Eternall.

[n] Or, *Condition.*

17. And they have put their will into their Eſſences, and their will is eternall: as the *Centre* of Nature, [*viz.*] of the ſterne *Matrix* is Eternall, into which their will is entred; ſo now they are Eternall Spirits therein [*viz.* in the ſterne Matrix]: alſo they are as a *Looking-Glaſſe* for the other Angells, and for the ſoules of Men.

18. But

18. But that God should cast away the Third Principle [that is, the Created World] for Mans sake, and put it into its *Ether* before the accomplishment of its Time, that cannot be ; for the Wonders that were foreseene from Eternity in the Wisdome without Substance, they *must come* to have a substance, and so in time must the formes of Nature also.

19. For God is Threefold in Persons, and would also move himselfe Three Times, according to the property of each Person, and no more at all in Eternity.

20. *First*, the Centre of the Fathers Nature, moved it selfe to the Creation of Angells, and further of this World.

21. *Secondly*, The Sonnes Nature, moved it selfe ; where the Heart of God became Man, which shall never be done more in Eternity : and where it is now done, [*viz.* where men become united with the Heart of God, as branches on their vine] it is done by that onely (Man) who is God, through many, and in many.

22. And *Thirdly*, The Holy Ghost's Nature will move it selfe at the End of the World, when the World shall enter into its *Ether* againe, and the Dead shall rise againe : Where the Holy Ghost will be the Mover, and will set the Great Wonders (which shall have been done in this world), all in the Eternall Substantiality, to the glory and manifestation of Gods deeds of Wonder, and to the Joy of the Creatures, [*viz.* Angels and Men.] He will be the *Eternall Mover* of the Creatures, (*viz.* Angels and Men) for through him Paradise springeth up againe, which wee heere have lost. Thus you must know, that the great Wonders of this World which must have been done, and must passe away, *lye in our way*.

23. This world is a great Wonder : but it would not have been knowne in the Wisdome of God by the Angels : and therefore the Fathers Nature moved it selfe to the Creation of a [o] Beeing, that the Great Wonders might be manifested ; and then [when they shall all once be manifested and become substantiall] it will be knowne in Eternity, by *Angels* and *Men*, what power and vertue every thing hath had

24. Also the Image of the Number Three, [or Trinity] (*viz.* *the Eternall Virgin*, which stood *in Ternario sancto*, in the Eternall Wisdome, in the Substantiality, as a Figure), [p] *should not have been knowne* in Eternity by the Angels, if the Heart of God had not become Man ; there the Angels saw the [q] Glory of the Majesty in *a living Image*, wherein the whole Trinity was included.

25. So also the *Centre of Nature* should not in Eternity have been manifested to the Angels, much lesse the [r] Government of the Holy Ghost, if this World, with the Starres and Elements had not been Created ; but so [*by this meanes*] the Angels (and wee Men also) know

[o] *Beeing, Essence, or Substance.*

[p] *Or, Could not.*

[q] *Glance, Lustre, or brightnesse.*

[r] *Rule, or Dominion.*

know the Eternall Beeing, and all formes, [f] by this [created] world; and therefore God hath placed the Image of the Number Three, (viz. *Man*) in this world, that he should open all Wonders, and know the Eternall God.

[f] Or, *in.*

26. But the Image doated on it, and put its Imagination into it, as *Lucifer* did into the wrathfull Matrix of Nature, and so it was also captivated: for *Adam* was to be a Lord over the Starres and Elements, nothing should [t] touch him, he had power over them all, he could have removed Mountaines with a word, he was Lord over [u] Fire, [x] Aire, [y] Water, and [z] Earth.

[t] *To stop or hinder.*

[u] △ [x] ▲ [y] ▽ [z] ▼

27. For there was *no death* in him, the light *shone* in him; he was in Paradise, Paradificall fruit grew for him, he was one [single] Man, and not two, he was the Man, and also the Woman, and he should have *propagated* an Angelicall Kingdome out of himselfe, and that was possible. For he had no such flesh and bloud as after the Fall, whereof he was ashamed before the Majesty of God: he had flesh and blond, that was heavenly, his Essences [or faculties] were holy: he could bring forth out of himselfe (without rending of his body) an *Image* like himselfe.

28. For he was a Virgin, without the feminine forme, after the Forme of the Eternall [*Sophia*] with a pure modest minde, and chast, without the least desire of lust: his desire was onely to have his like out of himselfe; he placed his will upon himselfe, and *in him was God*: so his will was in God, and God in him, and he in Paradise.

29. But he saw in himselfe, two [a] formes of the Divine Beeing: one without himselfe belonging to this world, and the other within him belonging to the Paradificall world, which he also had with full satisfaction to himselfe [as his Own] and therefore came the Commandement and said; *Eate not of the mixed fruit (Good and Evill) else yee shall dye.* But he [b] Imagined so long till he was captivated: he still thought he would eate of both, [*viz.* of the Paradificall and of the forbidden fruit], and *so live for ever*; and so he continued forty Dayes, as the *second Adam* in the Wilderneſse was [so long] tempted: and *Moses* was [so long] upon the Mount, where *Israel* was tempted, to try if it were possible to live in the obedience and will of the Father: and so long he went on till he sunck downe into a sleepe.

[a] *Natures conditions or qualities.*

[b] Or, *set his Imagination.*

30. For *Moses* saith, *God suffered a deepe sleepe to fall on him*; and then God saw that it was not possible for him [to continue in perfect obedience;] (for the Lust had captivated him) and so he suffered him to fall into a *sleepe*, (which signifieth Death) where the Woman was made out of him; and the Spirit of this world formed *Adam* into a *Man* (such a one as wee are at this day) and *Eve* into a *Woman*:

a *Woman*: which when they awakened they saw not: for they were yet in Paradise till they had eaten the Earthly fruit; and then the Spirit of this world took the soule captive; and its Essences became instantly Earthly, and its flesh and bloud Beastiall, at which they were ashamed, and took notice of their *Beastiall* forme in their Masculine and Feminine Members.

31. And so they were driven out of Paradise; and the Word of the Lord, *Verbum Domini*, (with *a Promise* of a Treader upon the Serpent,) set it selfe in the Light of their Life, (which before dwelt and ruled in him [*viz.* in *Adam*]) that remained now in its owne Principle, and the Image remained in the Outward Principle, and was captivated by the Spirit of the Starres and Elements: the Regiment [or Rule and Dominion] of this world dwelt now in *these* Persons, and they became Earthly.

32. Whereupon God *cursed the Earth also for Mans sake*, so that no Paradisicall fruit grew any more. All was gone save onely the *Grace and Mercy* of God, which was still left; for they now stood, (as to the Ground of the world) in the Abysse of Hell with all Devills, and they lived in weakenesse, as wee doe now at this day.

33. They begat their Children in *two* Kingdomes [*viz.* in the Kingdome of Wrath, and in the Kingdome of Love] for the Anger of God had taken hold of them, and desired to shew its wonders in them: so also the Treader upon the Serpent had taken hold of them in the Light of Life, and desired also to shew its wonders in them.

34. So there was strife and disquietnesse, as may be discerned by their Children: the *first* that was borne of Woman, became a wicked Murderer, and strove to suppresse the Kingdome of God; and the *second* was a holy vertuous Man: In briefe, you see this throughout the Holy Scripture, especially by *Caine* and *Abell*, by *Isaack* and *Ismael*, also by *Esau* and *Jacob*; who while they were yet in their Mothers womb, strove [c] for the Kingdome of God, and for the Kingdome of Hell, and therefore said God; *Jacob have I loved, and Esau have I hated.*

[c] Or, *about.*

35. And from hence arose the Predestination or *Election* of the Children that cleave to him; the other, make but a mockery and scorne of that which is spoken concerning the Kingdome of God and the Kingdome of Heaven, and they finde not the *Precious Stone* of the Philosophers; for they seeke it not rightly. They are meere Hypocrites [such as make a shew of Holinesse] *like the Devill in the forme of an Angell.*

36. But *Abell*, *Isaack* and *Jacob*, found it indeed. *Jacob* wrestled for it a whole Night, and *Isaack* carried the fuell for the fire, [to burne] himselfe [with], and readily yeelded that the darkenesse and *drosse*, of his Stone, should be burnt away: for he had attained the

[t]he [Noble] Stone, *in his Mothers womb.* Look upon the King and Prophet *David*, what he did with that Stone, how dearely he loved it. For he said; *Though body and soule should be broken in sunder, yet thou art the desire of my Heart, and my* [d] *Portion.*

[d] Or, *salvation.*

37. Looke upon *Solomon*, in his Great and wonderfull Wisdome; who knew the [*Nature and*] *property of all Living Creatures and Plants*, which he learnt in no [e] *Academy*: he understood it onely by the Precious Stone which he had in his Heart.

[e] Or, *Universitie.*

38. Looke upon *Moses*, what Miracles he did by this Stone: Looke upon the Prophet *Eliah*, who shut Heaven, for three yeares and six moneths: He brought forth fire in the Anger of God, so that it devoured an hundred Men.

39. Looke upon *all Prophets*, what Miracles they wrought *with it*, they knew Things to come in the vertue of this Stone: they healed the Sick; and raised the Dead.

40. And this Stone, *is CHRIST the Sonne of the Living God*, which discovereth it selfe in all those that seeke and finde it: what an admirable example have wee in *the Apostles* (who were but simple unlearned Lay-men) how they went about with this Stone, in Power and doing *Miracles*, and so did all their [f] *Successours.*

[f] Or, *followers.*

41. O how eagerly have the rationall Wise men, of the Schooles of this world, *persecuted* it at all times, and at this very day: they have a Glistering Stone, with a pleasant [g] out-side, or sound, and they *thinke* it is the right [Stone]: they spread themselves abroad upon it, and boast themselves of it: and would be honoured for it as Gods

[g] Or, *shell.*

42. But their Stone, is onely a [h] Stone belonging to the wall of the great building of this world, in which [building] the *seaven Seales* accomplish their Wonders, and under which the *seaven Spirits* of the Anger of God, powre forth their Vialls of wrath and abominations.

[h] Mawerstein, *a wall stone.*

43. For wee are with *Adam* shut up in the Anger, which holdeth us captive: and yet the Grace also is presented towards us, and that desireth to have us also, and so there is a hard strife in us. This you may see in the Writings of *Moses*, in that, God commanded, *that all the first-borne of the Males should be* [i] *offered to him.*

[i] Or, *sacrificed.*

44. But yee see the vehement opposition of his Anger; how it hath penetrated [and prevailed], and many times taken away the first Birth; as may be seene by *Cain* and *Abel*, by *Esau* and *Jacob*, also by the Children of *Jacob*, and throughout the whole Scripture, that the Stone would rest, not upon the *first Adam*, but upon the *second.*

45. Wee have a great Example in the Children of *Jesse*; when

the [b] Prophet thought the Eldest should be King, yet the Election fell upon the youngest, because he had *that Stone.*

[b] Samuel.

46. This *Election* was not thus from Eternity in God: for *Adam* was Good and Perfect, also Pure, but he yeelded himselfe to be overcome. For the Anger stood in the Abysse, and was *covered* with the Principle of this world.

47. And know, that the Tree of *Adams* Tempting in Paradise, (which yet stood onely in the Abysse) grew out of the source of the Anger: and *Adam* was tempted, to try whether he would with his will cleave to God.

48. Nothing compelled *Eve* to eate of it, but her lust, which the Devill in the Anger [l] brought into her: If shee had turned away her Eyes from the Devill and the Serpent, shee had continued in Paradise: had shee not a Command [not to eate]? but when shee followed the Devill, and would be skilfull, shee became foolish.

[l] *Awakened or stirred up in her.*

49. And so it befalleth us at this Day, wee are captivated by the Abysse of the Anger; and so the Devill *sets before us* the [m] flattering Hypocrisie and Bravery of this world; *viz.* Statelinesse, Arts, and Riches, at which wee bite, [as a fish at the baite which the angle is covered with, and so is catcht and puld out from its livelihood] and so wee also are driven out of Paradise, and *loose* the Noble Stone.

[m] Or, *Glory, or seeming holy Lustre.*

50. *Christ* hath instituted *Baptisme*, as a [n] Bath, to wash away the Anger, and hath put into us *the* [o] *Noble Stone*, viz. the water of Eternall Life, for an [p] Earnest-Penny, so that instantly in our Childhood wee might be able to [q] escape the Wrath

[n] Or, *Laver.*
[o] *Our Talent.*
[p] *Paten-Gelde.*
[q] Or, *get out.*

51. But the *Serpent* presents it selfe to us [as he did to *Eve*] so that we Imagine after [or set our Minde upon] the Tree of Temptation, as wee see by experience, that as soone as young Children grow up a little, they creepe up in Pride and flattering hypocriticall arrogancy, and set the Paradificall Garland [*viz.* the blossom of their youth] upon the head of the Serpent; and thus the *Serpent* playeth with them, and teacheth them all manner of [r] wantonnesse, and leadeth them out of Paradise into this world, into bravery and pride, which *require* covetousnesse and deceit to maintaine them.

[r] *Untowardnes, waggery, and perverseneſſe.*

52. And then the Noble Stone cometh to be contemned: if they see a Man who carrieth that Stone in him, he must be a foole with them, which is, because they have the wit and suttlety of the Serpent, and he that hath the *Stone* is simple without wit and cunning, like a childe; their [s] Play in this world they act, in care, sorrow, want, contempt and misery: but it is written; *They passe away, weeping and sorrowfull, but they carry Noble seede with them*, [or their Employment is sowing in Teares, but they shall reape in Joy.] Eternall Joy

[s] Or, *Part, or employment.*

Joy is farre better, then a *momentary* [t] Pleasure of the Eye, and after that *Eternall* Lamentation.

53. Seeing then wee know and fundamentally understand, that wee lye thus captivated in a close Prison, therefore wee will *reveale* that Ground and the Prison also, to try whether *any* will take notice what condition they are in.

54. Wee will not relate a History, but speake what wee know in our selves, in soule and body, also what wee see in the ground or foundation of the World, from our [u] own Light which wee have from *Grace:* wee will speake from that, and not from a [x] suppositi-on, as doubting whether it be true or no.

55. They say, that which the Eyes see, the Heart beleeveth, it is good to see with our *own* Eyes: but he that seeth with the eyes of another, [or he that depends upon anothers words] is alwayes in *doubt*, whether the Spirit be true or false.

56. Therefore it is good to have the *Noble Stone* [*which Abraham, Moses, the Prophets and Apostles had*], that giveth assurance, and point-eth at the false [y] *Magos*, such as are *Magi*, in the *History* onely, which they strut about withall, in state like a whore, that would be ac-counted a Maide, and yet is big with childe.

57. And so they are big with Darkenesse and wrath, and yet they alwayes *cry* out, *Here is the* [*true*] *Church, heere is Christ*, flock all hither! yes indeede, run after *the whore of Babell*, who is big with stately Pride, give something towards her childe-bed, that shee may fatten her whorish stomack, and satisfie her [z] Hypocriticall stinoking Pride.

58. They are like whores (who when they are said to be whores) will not endure it, but *curse* and *rayle:* and so also when the Spirit of Truth layeth them open, then they cry, *O Heretick, Heretick*, fire and fagot; O run away, be gone all of you, the Devill is in him; thus they miscall the Spirit of God, because they do not know [a] it.

59. Wee doe not write this, out of a desire to contemne them, for wee know the great misery of our captivity, but wee write it, to the end that the simple, (who cleave so very *fast* to their words, and *beleeve all* that the Devill powreth forth in wrath,) might every one of them enter into themselves, and try whether it be Truth or no, and that men might not be so *zealous in blindnesse* with anger and envy, without knowledge whether it have any Ground of Truth.

60. Wee have too much *experience* of this, that many times the Holy Ghost, is called a Devill, and the Devill called a good Spirit, which happeneth out of *Ignorance:* for the flattering Hypocrites doe so fill the Eares of the Layety with their Eloquence in their Ser-mons, and drawing the Scriptures to their desire [and mean-ing].

[t] *Lust.*

[u] Aliter, *Eternall.*

[x] Or, *Opinion.*

[y] Μάγος, *Magus.*

[z] *Seeming holy, Glistering.*

[a] *The Spirit of God.*

[b] Or, *wickedneſſe.*

61. O what horrible [b] *Blaſphemy* it is, that the Spirit of God muſt be thus ſlandered by the Image of God, though wee doe not ſay that the Image it ſelfe doth it, but *the Serpent in the Image:* ſo ſoone as the Minde is turned away from God, the Serpent taketh hold of it, and then ruleth it, and *powreth forth* Blaſphemies againſt God, and his Children. Therefore obſerve this following Text.

[*Heere the Author againe ſheweth the Eternall Beeing.*]

62. As God the Father himſelfe is *All*; he is the Number-Three of the Deity; he is the Majeſty, he is the ſtill Eternity; he is the Nature, and in it he is the Love and the Anger: the Anger is a cauſe of his Strength and Might; as alſo a cauſe of Life, and of all Mobility, as the Poyſon [or Gall] in Man, is: and the Love is a cauſe of the Heart of his Majeſty; and a cauſe of the Number-Three; and of the Three Principles.

63. And as wee know and have mentioned before; that the Fire is a cauſe of the Light; for without fire there would be no Light, ſo there would be no *Love* without Light, the Light is Love [or pleaſantneſſe], for it is kinde and amiable, and wee ſee that the Light and the fire have *two ſeverall* [properties or] ſources, the *fire* is biting, wrathfull, devouring and conſuming: and the *Light* is pleaſant, ſweet, and deſirous of a Body, the Love deſireth a Body; and the fire alſo deſireth the Body for its nouriſhment, but devoureth it quite, and the Light [c] raiſeth it up and deſireth to fill it; it taketh nothing away from the Body, but [c] quickeneth it up, and maketh it friendly.

[c] *Viviſieth it.*

64. So you muſt underſtand us, concerning the Eternall Beeing. The Eternall Beeing is ſo, and if it were not ſo, all would be as *nothing*, but an Eternall Stillneſſe *without* Beeing, and that wee finde to be ſo, in every thing.

65. Thus wee may conſider with our ſelves, *whence* it ariſeth that there is a wrathfull and a good will: For you ſee the Fire hath *two* Spirits, *one* is that which proceedeth from the heate, and the *other* that which proceedeth from the Light: Now the Heate is Nature, and the Light is the Eternall Liberty without [or beyond] Nature: for Nature comprehendeth not the Light.

66. And ſo you muſt underſtand as concerning the *two* ſorts of wills in God, the *one* is Nature, and is not called God, and yet is Gods, for he is angry, ſevere, ſharp as a ſting, conſuming, attracting all things to himſelfe, and devouring them, alwayes ſtriving to flie up above the Light, [which is the *other* will], and yet cannot; as the fire doth, which the higher it flyeth, the higher goeth the Light, and ſo they may well be called *two Principles.*

67. For

67. For the *Light* desireth substantiality, and preserveth the substantiality, and doth not consume it: but the *fire* desireth to devoure all things, and turne them to nothing, and when it hath turned all to nothing, it becometh a *darknesse*.

68. And therefore hath God moved himselfe in the Light of Meeknesse, and attracted the Meeknesse, so that the Light hath a substantiality, and that is *Water*, or *in Ternario sancto*, the Water Spirit, which holdeth the *fire* captive, so that the fire is a darknesse, and is not knowne except it be kindled, and it standeth in it selfe in the hunger, in the Eternall Darknesse, and so is a continuall Desire.

69. Out of *such* an Originall come the Devills, for it is the fierce *wrath* of God, and whatsoever is false and evill, hath its originall thus out of *this* [d] Matrix, as also all the Creatures of this world, let it be Heaven, the Starres, the Earth, or what it will; they have all a *twofold* source, *viz.* the fire and the water: in those two consist all bodyes, Heavenly and Earthly, the heavenly consist in the Matrix of the Water, and they have the fire hidden in them.

[d] Or, *Womb.*

70. For the watery Matrix (which is onely a Spirit of a soft property) holdeth the fire captive, and so the Majesty shineth in the Meeknesse [e] transparently.

[e] *Through and through.*

71. And the Earthly [Bodyes] consist in the palpable substance; for *the water becometh materiall in the kindling*; which matter, is drawn together by the wrath in the *Fiat*; part to stones, and part to Earth, all according as Nature is in its seaven formes: and the water hath quenched the Fire, so that the *wrath is in the Darknesse*, like a hidden Fire.

72. And where the Matrix continued, and was not so quenched by the comprehensible water, there it is created into Starres; for a Starre is onely Fire and Water [*concrete* together]: but seeing the fire [in them] burneth not, and that the water [in them] doth not quench the fire; thereby wee understand, that that water *is not materiall*, but is as an Oyle, in which the light burneth, which is not [such] water, as putteth out the Light, but preserveth a continuall burning Light without any great source [or fierce consuming property.]

73. Thus the Starres are a [f] *Quinta Essentia*, a fift forme [distinct] from the Elements, as the fat in a Creature is a cause that the fountaine of life burneth: so the *Quinta Essentia* is a cause that the Starres burne: yet the Starres have in them also all the Causes of every thing that is in this world; all that live and move, is stirred up from their properties, and brought to life.

[f] *Quintessence.*

74. For they are *not onely* fire and water, (though the fire and the water be the chiefe in them,) but also they have in them hardnesse,

neſſe, ſoftneſſe, darkneſſe, bitterneſſe, ſoureneſſe, ſweetneſſe, and all the [g] powers of Nature; they have whatſoever the Earth hath contained in it. For every Starre hath a *ſeverall* property: all according to the [h] Eſſences of the Eternall *Centre* of Nature.

[g] *Vertues.*

[h] *Effects, operations, predominancy.*

75. All is comprehended in the Creation, *and come to a beeing*, ſo far as their properties at the ſame time ſtood open in the wheele of Nature, when the Eternity moved it ſelfe to the *Creation*.

76. And the Aire, is the Spirit which is mixed with all ſorts of Formes, and as the heate goeth forth from the Fire, ſo alſo the Aire goeth forth with all powers continually from the fire, and therefore it is unconſtant, ſuddenly the Aire awakeneth one forme in the Centre of Nature, ſuddenly another; and ſo there is continually a *wreſtling* and overcoming, ſuddenly a beeing above, and then a beeing under againe.

77. The *whole Deepe* between the Earth and the Starres, is like the *Minde* of a Man, where the Eyes ſuddenly behold a thing, and conceive or frame a will [or deſire] therein, and bring it [i] to ſubſtance, ſome things they behold onely with curſory thoughts, and ſome things in a perfect [k] beeing, ſo that the mouth and hands goe about it [to bring it to paſſe]: thus the *Deepe* alſo is like the *Minde*, ſuddenly it is intent upon one Starre, ſuddenly upon another, and the Sun is the King and the Heart of the Deepe; which ſhineth and worketh in the Deepe; and the other ſix Planets make the *ſenſes* and *underſtanding* in the Deepe; ſo that alltogether is as a living Spirit.

[i] *To paſſe, or to be.*

[k] *Reſolution or purpoſe.*

78. Which you may underſtand by a Beaſt, which formeth its Spirit herein, alſo in the Fowles, and alſo in us Men, according to the Adamicall Man: but this Government [or Dominion] and ſpirit hath *not* divine wit and underſtanding: for it hath beginning and end: and that which hath beginning and end is *not ſpirituall* (or *Divine*) but it is *Naturall* and *Tranſitory*; as you may ſee by the Winde, how ſuddenly it is raiſed in one place, and ſuddenly layed againe, and then ſuddenly raiſed in another Place, and ſo forth.

79. So alſo the Conſtellation is a cauſe of all ſorts [of outward worldly] [l] Wiſdome, Arts and Policy, alſo a cauſe of the *Ordering* of *every Government* [or Dominion] of this world amongſt Men after the Fall, alſo among the Beaſts and Fowles, alſo it is the cauſe and bringer forth of all hearbs, plants, and mettalls, alſo of Trees, that they grow.

[l] Or, *wit.*

80. For that which the *Conſtellation* conteineth in it, lyeth all in the *Earth*, and the Conſtellation *kindleth* the Earth: and it is *all* one Spirit and one Dominion, which I call *the Third Principle*. For it is the Third Life in God, the awakened Life, and not an Eternall Life; for in this Third Life, ſhall onely the Great Wonders (which lye in the

the Centre of the Eternall Nature) be brought into a *visible substance*, whose figures remaine for ever, but not in the Essences, they all returne againe into the *Ether*; as it was before the Creation, so it will be againe at the End.

81. But *all* of this world, remaineth standing in the Eternall Nature, with its colours and figures, like a [m] *Picture, else* the Creatures, as Angells and Men, which are Eternall, should have *no Joy*. Thus they shall [n] enjoy all, and yet there will be a springing, blossoming, and growing, but without feeling of any fiercenesse, or of the Fire: for the Essences are no more a substance, and therefore it affordeth no fire, the fire is an Eternall darknesse and gnawing in it selfe, and that is called *the Eternall Death*, concerning which, the Scripture witnesseth throughout. Doe not account this a fiction: for it is true, wee speake faithfully what wee know [and understand] in the boosom of our Mother. [*viz.* in the *Mercy* and Eternall Wisdome of God].

[m] Or, *Landskisse.*

[n] Or, *Be omnipotent.*

note

The Eighth Chapter.

1. NOw as there is a Life, and Spirituall Government in the *Deepe* of the World in all places, so that all Creatures are included as it were in one Body, which affordeth them life, nourishment, wit, wisdome and Art, in all kindes of them, in Men, Beasts, fowles, Fishes, Wormes, Trees, and Hearbs, every one according to the kinde of their Essences; so there is also a life in the Eternity within this world, which the Spirit of this world comprehendeth not, which hath all the properties of this world in it, but in no such kindled Essences.

2. For it hath no Fire, though indeed it hath a mighty Fire, but it burneth in another source [or property] viz. *in the desiring*; It is soft, delicate or pleasant, without paine; also it consumeth nothing; but its Spirit is *Love and joy*: its fire maketh Majesty and brightnesse; and that hath alwayes been from Eternity; it hath no ground, it hath its springing up and blossoming, but not out of such Earth as wee walke upon, and yet it is Earth, which in my whole Booke I call *Substantiality*, for it is *the Eternall Body*, without any defect: there is no want in it, nor sorrow, nor misery; no such thing is knowne there at all; there is no Death, Devill, nor Anger knowne in it, but *such things* stand altogether in the Darknesse [or in Eternall oblivion] hidden in the first Principle.

note this
Divine
Adam

3. And

3. And this Angelicall World [or Eternall Substantiality] wee call *Ternarius Sanctus* ; and that very rightly, though the *Latine Tongue* understandeth onely the [a] Number Three thereby ; yet *the Language of Nature* comprehendeth it together as one onely Body.

[a] *The Trinity.*

4. For as this Principle of this [outward] World, is together as *one Body* ; so, God, the Kingdome of Heaven, Angells, Men, Paradise, with all Heavenly and Divine [b] things and Properties, are all but *one Body*, and together are called God, Majesty, and Eternity.

[b] *Beeings.*

5. For the Majesty is the Light of that Body, and the Holy Ghost is its Aire and Spirit of Life ; but the Creatures [*viz.* Angels and Men] have their own Spirit of life from themselves.

6. For Every Angell and Man is *like* the Totall God, he hath in him the Number-Three, and the Holy Ghost proceedeth forth in him also ; of which you have a similitude in a [c] flaming piece of Iron ; The Iron resembleth the Creature, the fire resembleth the Deity, the heate of the Iron resembleth the Creatures own Spirit, the Aire which goeth forth from the Heate, which hath no source [or painfull quality] resembleth the Holy Ghost.

[c] *A Red Hott Iron.*

7. In this manner, wee give you in simplicitie sufficiently to understand these high things. If any will now be blinde, God helpe them : and wee can thus *with good ground* set you downe, what Man was before the Fall, and what he came to be in the Fall : what he is in the New Birth againe, and what he shall be after this Life. For wee know what he is in Death, and what he is in Life, wee know also what he is in Hell ; and that *not from our own wisdome*, (as if that were greater then any Man's Living) but [wee understand it] in the boosom of the Mother, in the Mothers Spirit.

8. I am dead and as nothing [as to my own selfe,] when I speake and write thus, also I write not from my selfe, but from the Mother, out of her knowing and seeing : and yet I live in anguish, cares and labour, in feare and trembling, and in affliction like *all other Men*, for I am also clothed with *Adams* skin, and yet *live* also *in the Hope of Israell.*

9. Know therefore upon this description, that our Father *Adam* in Paradise was in the Divine Body, and is gone out from it into the Body of this World, into the Dominion of the Starres and Elements, which have now captivated the [Adamicall] Body, and Spirit, [d] so far as to the poore soule, which is in the roote of this world *between Heaven and Hell :* and Hell and the Anger have bound it fast to the Darknesse and to the source [or property] of the Anger, *with a strong Chaine*, which is called *Centrum Naturæ*, [the Centre of Nature].

[d] *Till it reach to the poore soule.*

10. And God is come to helpe it againe, and *is become Man*, and hath received the humane soule againe into his heavenly Body, and

and hath bound it fast to him (* in *Christ*) againe. Thus the soule standeth in the *middest* [being] beneath in the Hellish Fire, and above in God in Heaven: and so whithersoever it casteth its will, and into what it yeeldeth it selfe, there it is, and is a *servant* to that; *there is no recalling out of Hell.*

* *To Christ.*

11. Thou Great Whore of *Babell*, if thou hast [f] Divine power, help us and thy selfe: behold thy selfe heere with thy *Dreames*; if thou canst, then breake this chaine, *viz.* the Centre of Nature in sunder: But wee are told, wee must be borne a new: the Divine Fire, must be *kindled* in you, like a flaming Iron; for as the workman will not touch it with his bare hand, no more can the Devill touch the soule; for it burneth him, he is in Darkenesse, and if he should come to the Light, his evill envious tricks would be discerned, which he is ashamed at, and [g] slideth back into the Darkenesse, as *Adam* and *Eve* crept behinde the Trees, he doth not relish this bit [of the *New Birth*], he doth not love to smell such [*Divine*] Fire: for it is Poyson to him: if he knew but of one such spark of fire in his Habitation, he would not endure it there, but would run away from it; as indeed he must *flie away from Man* when the Divine Fire with the New Birth cometh into him.

[f] Jus Divinum.

[g] Or, *shrinketh.*

12. O how cowardly and faint is he when the soule beginneth to storme his Fort! how many hundred thousand tricks doth he study up, to *keepe* the soule *off* from storming! O how he fawneth, and streweth sugar before the soule, and ascribeth great *holinesse* to it, as if it had *Divine Power*, that it is no sinner any more, that he might by any meanes bring it to the top of the Pinnacle of the Temple, that it might elevate it selfe: O how busie is he, what good companions doth he bring to it, till the good companions [or hypocrites] begin to play with *their own holinesse and ability*, as the Antichristian Church hath done for a long while.

13. All that while, [that the soule goeth on in its own security,] the Devill is at quiet, none storme his Hell: and he gets good fat venison, which he *sendeth to Saint Peter* with good [h] Passports [or absolutions] and if *Peter* be in the Abysse, he will reade them well enough, but if he be not there, then the Great Prince *Lucifer* will reade them, they will *please* him very well.

[h] *Passes, Licences, or Warrants.*

14. O Deare Children, see but in what misery wee lye captivated, in what lodging wee are; for wee are captivated by the Spirit of this [outward] world, it is our life, it nourisheth and bringeth us up, it ruleth in our Marrow and Bones, in our Flesh and Bloud; *it hath made our flesh Earthly*, so that wee lye captivated in Death.

15. Wee swimme in water up to our very lipps, (as the Prophet and King, *David*, saith; *The water reacheth up to my soule*; *Great Bulls*

have compassed mee round about ; I dwell amongst Serpents and Dragons:) O thou lamentable, miserable and toylesom life, how dead art thou, thou swimmest in the water in a handfull of Bloud, and yet art so proud and lofty.

16. What is thy Beauty, thy state, honour, and riches, doe but consider thy selfe, seeke and finde thy selfe, goe forth from this dangerous life of Adders and Serpents, into the Eternall : *you have it fully in your power.*

17. Whosoever teacheth otherwise, teacheth from the Devill, who will not allow that it lyeth in Mans [i]*power* to turne to be a childe of God, though the Scripture saith ; *That God hath given Man power (in Christ) to become the Children of God :* and, *God willeth that all men should be saved :* also ; *Thou art not a God that willest evill, or doth delight in wickednesse.* And in *Ezekiel* it is written ; *As I live I desire not the Death of a sinner, but that he turne and live.*

[i] Or, *possibility.*

18. For God hath no other will, but to save that which is lost : therefore must none despaire : for if the Spirit of the soule lift up it selfe earnestly, *it is stronger* then God, and overcometh God, (for the Anger belongeth unto God, and is Gods *Greatest Might*, which it overcometh) : it is stronger then the Abysse of Hell : it can remove Mountaines without [k] any stirre, onely with its will. For *by the will*, God created Heaven and Earth ; and such a Mighty Will is hidden also in the soule.

[k] *A Storme.*

19. But now it swimmeth in misery, and much weakenesse, in the sinking downe of Death : it is tyed, and drawne up and downe as a poore captive Creature from one filthy puddle into another, and the Devill rouleth it presently in this mire, and presently in that mire againe, and so it is like a filthy Ragge, all mire and dirt : all Starres *dart their Poyson* [l] into the Body, and defile the poore soule : it must endure to be defiled by the Beasts, for the body *feedeth upon the flesh of Beasts*, wherewith the poore soule is [m] cladde. Doest thou know why God did forbid the *Jewes* to eate of *some sort of Flesh ?* * Kindle their fatt, and consider their property, and thou *shalt discerne it.*

[l] Or, *in.*

[m] *As with a Body of flesh.*

* Aliter, *and commanded them to burne their fat ; and consider the smell of it.*

20. The poore soule is a kindled fire, and so when such a property cometh into the soule, doest thou suppose that God will dwell therein ? and therefore Christ taught us, saying ; *Be sober and temperate, in eating and drinking ; watch and pray ; for your adversary the Devill goeth about like a roaring Lyon, and seeketh whom he may devoure.*

21. Thus you see how wee stand in a *Threefold Life :* the soule standeth upon *the Abysse* between two Principles, & is tyed to them both ; and the body meerly in the spirit of this world ; and therefore that seeketh onely after eating and drinking, power and honour,

nour, for it belongeth to the Earth, and careth little for the poore soule, which cometh out of the Eternity, [and belongeth to the Eternity].

22. Therefore wee ought *to tame* the Body, and not give way to it, but to dampe [or kill] *its desire*, and not [n] satisfie it when it pleaseth, but *for necessity* onely; that it may not grow wanton, and invite the Devill to lodge in it.

[n] *Fill it, or pamper it.*

23. The poore soule must watch and pray, and [o] continually put its will into Gods will, it must not give way to the body in any thing, except it have *yeelded it selfe* to God *first*: the soule must not please it selfe at all in its own power; but cast it selfe meerly upon God, as being it selfe weake and able to doe nothing, (though it be strong) and so continually *goe out from it selfe*, from its naturall will, and so *fall into the will of God*, and then the Devill cannot meddle with it.

[o] *Resigne its will to God in well-doing.*

24. Indeed it is irksom and troublesom to the Body *to be broken* of its will; but thats no matter, *Eternity is very long*: the body hath but a short time of continuance, and then it returneth to its Mother [the Earth]: and you know not in what *moment* Death will come, when the body must be gone into its Mother; and then it lets the poore soule goe whither it can: it is a very [p] unconstant *Neighbour* to the soule.

[p] *Slippery, untrusty.*

A True Open Gate.

[*Shewing*]

How a Man may seeke and finde himselfe.

[*From whence he hath his beginning: and what he shall be in the End*].

25. Behold O Man! and Consider thy selfe, what thou art from thy beginning, and what thou shalt be againe in the End: and then thou wilt certainly finde, what home thou art in, in what lodging thou lyest captive, and thou *wilt finde*, that thou art both a Man, and also a Beast, thou wilt *well see* the heavy Fall, if there be but a spark of Gods light in thee.

26. For no Beast is able to apprehend it, because a Beast hath its Originall onely from the Life of this world; and therefore wee know, that there is another manner of Life in us, in that wee know the *Ground* of this world.

27. For if wee were only from the Clay and Earth of this world, wee should be but Clay and Earth like a Beast which hath *no understanding*, wee should *not be able* to know the ground of this world. For a Pot knoweth not the Potter; nor doth a piece of work know

its workmaster: and so a Beast knoweth not its Master, it hath no desire after him, for it knoweth nothing of him.

28. The desire of a *Beast* is onely to fill its Belly, to nourish and multiply it selfe; (as the Centre of Nature in it selfe is [such a desire]) and hath no understanding of any higher thing: for it hath its own spirit whereby it liveth and groweth, and then againe consumeth it selfe, and doth it as well at one time as at another: for such a thing is the *Band of Eternity* which is called *Nature*.

29. But we that are Men have a higher apprehension and knowledge, for wee can see into *the heart of every thing*, and see what manner of thing it is, and what *property* it hath. So also wee have quite another longing and desire, after another thing and life, which is not [q] beastiall, *nor Transitory*, nor desireth any Elementary Earthly food.

[q] Or, *animale*.

30. Thereby wee know, that every life desireth its *own Mother*, whence it hath its Originall, and wherein it subsisteth; as also wee must understand, that every life desireth the *best* [thing] that is in its Centre; *viz.* the Heart or Oyle wherein the fire burneth, and wherein the life is opened that it is *Living*.

31. For every *living* life is a fire: and yet the proper source of the Fire is not the right life, but the *Tincture* which proceedeth from the Fire, is a pleasant Joy, and it is the *Liberty* of Nature, [which is the right life]. For Nature standeth in great Anguish, and reacheth with a strong desire after the Liberty till it attaine it: and so Nature is a sharpnesse in the Liberty, and desireth continually to swallow it up into it selfe, that it might come *totally* to be the Liberty, and cannot; but the more eager it is, and raised up, after the Liberty, the *greater* is the Tincture of the Liberty.

32. Thus *Nature* continueth to be a Fire, and the *Liberty* continueth to be a Light; what the Tincture buildeth up, the fire devoureth, for the Tincture maketh Substantiality, its Centre is meek, and is a sinking downe, [of humility], as the fire is a rising up, [of Pride].

33. But as the Light (*viz.* the Tincture) maketh substantiality in its sinking downe, so that there is in the Light a substance like *water*, and yet is no water, but such a *spirit* and property: so the fire swalloweth up the same Substantiality into it selfe, and therewith quencheth its wrath, and ascendeth in the Substantiality, and burneth like [r] *kindled Oyle*; and this is the right Naturall life of all Creatures, and is called *the Tincture*.

[r] *Oyle set on fire.*

34. But this life is [s] *fragile*, and consisteth onely in foure formes; *viz.* in Fire, Aire, Water, and in Substantiality [or Earth] which is its Body. And wee shew you this *one thing* more in this Tincture-Life; (as you see naturally,) that out of every fire there goeth forth

[s] *Transitory, Corruptible.*

forth a ſource [or vertue] *viz.* Aire, which is after this manner; when the fire ſtrongly attracteth and ſwalloweth the Subſtantiality into it ſelfe, then the Subſtantiality flieth ſtrongly againe out of the ſource of the Fire.

35. For it is ſo ſubtile, that the Fire cannot hold it, and ſo is an attracting and [t] recoiling againe. For the Fire willeth eagerly to have that againe which is flying forth, and ſo there is a perpetuall *ſtrife*.

[t] Or, *flying away.*

36. Thus you ſee it very plainly and openly, that the life of the fire letteth goe the *Aire*: for it will not ſtay in the ſource [or property] of the fire: for it flieth eagerly, and the ſource [or [u] property] of the fire continually attracteth the ſame back againe into it: And ſo the Fire is *blowne up*, or elſe it would be ſmothered, and become dark: and for that cauſe it reacheth thus after the Subſtantiality, *viz.* after the *Aire*.

[u] Or, *vertue.*

37. For no [x] ſource deſireth the ſhutting up in Death; and that is alſo called *Death*, when the Life is ſhut up, beſides that, there is no Death.

[x] *Vertue or Life.*

38. For in the Eternity there was never any death at all, nor ſhall be ever; But that which is called *the Eternall Death*, is a ſhutting up of the Tincture, where the Tincture goeth away like a [y] ſhadow, and ſo the Centre (*viz.* the ſource [or fountaine] of the Fire) remaineth in the Darkneſſe, and floweth in meere wrath in it ſelfe: and would very faine *reach* the Tincture againe, and yet it hath no power to doe ſo, for the *Tincture* onely is the power, which bloweth up the Fire.

[y] Or, *figure.*

39. Conſider heere what Hell and the Eternall Death is, for it is juſt ſo; and know, that the Devills have *loſt the Tincture of Meekneſſe*, who now are a wrathfull fire-ſource without ſubſtantiality, for they have no *Body*.

40. Secondly, Conſider alſo the Element of Water; and as you know that it hath its originall in the ſpirit of the Creature; ſo alſo it hath its originall in the Deepe of the World, which is alſo a *Spirit*, and hath ſuch a life as other Creatures have.

41. And Thirdly, Conſider, that there are *two ſorts of Fires*, a Hot and a Cold: for as the Heate [z] contracteth together, ſo doth the Cold, which turneth Water into Ice, and maketh a [a] ſtrange body out of the Subſtantiality [or Water] which is not its owne.

[z] Or, *concreteth.*
[a] *Heterogene body.*

42. By this wee give you clearly to underſtand, *the Fall of Lucifer*, who thus reached into the Centre of Nature into the harſh Matrix and awakened it, ſo that it *concreted* the Subſtantiality, and ſo Earth and Stones came to be.

43. You will ſay, Why did God ſuffer [b] it? [The Anſwer is:] He

[b] *The fall of Lucifer.*

He was a Prince and Throne-Angell, and was created with *the first Creation:* and therefore since he was a cause of the Third Principle, (understand, of the Out-Birth,) therefore Christ called him also a Prince of this World; for he had also a *Free will*, like us Men. Wee oftentimes [c] doe workes which are contrary to God, onely for our State and Honour, as is seene in Forts, Castles, and * Sumptuous Great Houses.

[c] Or, *make.*
* *Pallaces.*

44. So Lucifer also would be as a God and Creator, *all which might have been well enough*, for that was *not* his Fall, [no more then it was *Adams* Fall, that he Imagined, whereupon God suffered the Tree of Temptation to Grow] but it was his Fall, that he *awakened* the Matrix of the Fire, and would *domineere over the Meekneſſe* of the Heart of God.

45. That [awakened Matrix of the Fire] is now his *Hell:* and God hath captivated that Hell, with the Heaven, *viz.* the Matrix of the Water. For [Lucifer would faine that] the Place of this World [d] *should burne* in the Fire for him [to domineere in]: and therefore God moved himselfe to the Creation, and did create; and so there was *Water*, which captivated his wrathfull Hell [as the Pleasant Sunne shutteth up the Astringent Cold, and turneth Ice into Water, whereby Fishes and other Creatures grow and Live].

[d] *For the place of this world would have burnt in the Fire for Lucifer.*

46. And the Cause of the Sea and of the Great Deepe Waters, whose bottom cannot be fathomed, is, that the *Matrix* of Nature was in [e] *those places* so far enkindled in the Fire.

[e] *Where the Great Waters are.*

47. And heere wee give you an Example of this. Consider *Sodom* and *Gomorrha*, when their sinnes became Great, and that the Devill dwelt there: and would have a Kingdome there for himselfe, God permitted, that the Prince of this world should burne those five Kingdomes (wherein the Devill intended to dwell) *with fire and Brimstone*. But when the Devill thought to be Lord, and to have his Habitation there; then God *brake* his Pride and Stoutnesse: and caused *Water* to come upon that Place, and alayed his Pride.

48. And in this wee have an Excellent Example, of Gods care for his children which depend on him: for when he saw the [f] Wrath, *he brought forth* Lot *out of* Sodom. And further you have heerein a full Example, that when the Wrath of God beginneth to be kindled, he maketh it *knowne* to his Children before hand, that they might flie from it, as he told it to *Abraham*, and *Lot*, and commanded him to flie from it; and so he hath done from the beginning of the World. For, the Prophets were for no other end, but to *declare the Anger of God*, and to command the children of God to flie from it; as may be seene by what was done to *Jerusalem* and the *Jewish Nation*, and hath been alwayes done to *all People* from the beginning of the world to this Time. [For when no Punishments or Judge-

[f] Or, *that the Anger was kindled.*

ments

ments more can be expected, then Prophecying shall cease].

49. Therefore let none blindfold themselves, but consider what such a *Warning* and *Revelation* signifieth, which at present is propounded to the World. This is the Time of the overthrow of the Dragon, with the Whore of *Babell*, which shall goe downe into the Abysse. Now he that will not flie, yet let him have warning of it. He that will bring the Whores marks forth into the Light, will have great ignominy and reproach by it, wee speake what wee ought: the Day dawneth *the Sun will suddenly arise*, account it not for a Fiction, it is concluded and knowne *in Ternario Sancto*; Looke into the Scripture in the *Revelation*, which the Sophisters had rather it were cast out of the Bible; but the understanding of it will soone *bud forth*: and then the *Pedlers* of the *Beast* and of the *Whore* will stand in great shame; and none will buy their ware any more. *No sword* destroyeth the Whore, but her own Mouth choaketh her; for there are nothing but Lyes and Blasphemies in it, and yet shee seemeth as if shee were God. Therefore say wee, let every one looke to his own Doing: lift up your heads, as Christ saith; for *the time of your Redemption draweth neere*; you are baptized with water; but he that will baptize with the Holy Ghost, and with the Fire of his Wrath, *is already on his way*; be not wilfully blinde. *Note.*

50. Thus understand us right concerning the Life of Man, as wee have now mentioned: This last forementioned Life, is ß *singly* in the Beasts, for it hath its Originall onely in the Principle of this world, in the *Matrix* of Nature, which is every where such a Spirit, and such a Life in it selfe. ß *Solely, or alone.*

51. And in Man, the life is *twofold*: for Man hath also the life of this [outward] Principle in him: but he desireth also another life, which is higher and better then this.

52. And now where there is a Desire, there is a Mother, who is the Desire it selfe; for no Desire can make it selfe, it must arise out of a will, and the will must come out of the *Tincture*, which is the Life of the Will.

53. Thus wee know and have searched out, that in the *Tincture* of the Principle of this world, *viz.* in the life of this World, there is also *another Tincture*, which wee have an apprehension of, in our selves. If there were not *another Tincture*, the Life would desire nothing more.

54. Yet wee cannot say, that the outward Life desireth any thing more: it desireth nothing else but its own Mother, *viz.* the Principle of this world. For it is onely a Spirit therein, for no Principle desireth another, a Principle is a peculiar life, and hath its Centre to Nature; and *therefore wee call it* a Principle, because there is a *Totall* Dominion in it, as there is in the Eternity; which Dominion

nion desireth nothing more nor higher, but onely that which may be generated in its own Centre; as you may easily perceive it by the Kingdome of Heaven and the Kingdome of Hell; for the Kingdome of Heaven desireth nothing but the Divine Beeing: but Hell [desireth] that which is wrathfull, murtherous, fiery, soure, soaring, Astringent, and whatsoever is in the Property of Anger in the Fire

55. Now there being in us, a desire after the highest Good, and after *the Eternity:* that desire must needs proceed out of the Eternall and highest Will, out of the highest Beeing, and its life is also out of the *highest Tincture:* for where there is a Desire, there is Fire; for the Fire desireth substantiality, that it may have whereon to feede, and yet it selfe can make no substantiality, but *it maketh the Tincture,* and the Tincture maketh the substantiality, as is above-mentioned.

56. Now *the Tincture is a Creature,* for it hath a Body [as may be seene in the Tincture (or colour) of Gold]; though it be not palpable, yet it is [h] substantiall; and the understanding is in the Tincture, for it is a wrestling with the Fire, and flieth before the Fire, and yet cannot flie away; because the Fire [i] generateth it, and continually attracteth it againe into it selfe, and it still *striveth* to get out from the fire with the substantiality, and is after the manner, as a Man fetcheth Breath.

[h] *Essentiall.*

[i] *Desireth.*

57. Therefore wee give you now rightly to understand it thus: you see that the Tincture shineth, and in the shining, there is no stirring, but a constant Lustre; and yet in the Lustre there is *all power,* as in the *Tincture:* and it is an Eternall Stillnesse, and the Tincture is the stirring, and also the life. Understand us rightly and deeply, for it is the deepest Ground, and *foundation* in Heaven.

58. The other Desire in Man after the Highest Good, is the *soule*; which standeth in the Eternall Mother: for every desire hath its originall out of its own Mother: therefore this is a desire of the Eternity; and not the Eternity [it selfe] but the *Tincture* of the Eternity, and the *Majesty,* viz. the glance in the Still Habitation; as is now mentioned.

59. Now if a Spirit be in its own Mother, it desireth not to goe out from her againe: [as the Aire-spirit doth not desire to goe away from the Body]: neither doth it desire *any thing more* then what is in its Mother, and in its Centre.

60. But yet wee finde and understand it in our minde, that the soule willeth to be out of this [*Earthly*] *Mother,* in which it standeth at present: and not onely so; [but] it desireth the *house* of its own Mother, *viz.* its own Tincture, and the Majesty, also the Eternall Rest out of the Tincture.

61. And

61. And so wee search and finde, and have it in true knowledge; that the poore soule in the Spirit and in the Tincture [or life] of this [outward] world, *lyeth captive* in a strange Lodging, and hath not its Light of the Majesty, for if it had that, it would be at Rest and desire nothing more.

62. Also wee finde, that it lyeth captive *in Death* in much weakness: for if it had its [right] Tincture, then should the Majesty wherein it is a childe of God, *shine in it.*

63. Therefore wee say, that the poore *soule of Adam* was captivated by the Spirit and Principle of this world: and received the Tincture of this world into it; and then Instantly the Majesty & brightnesse of God remained standing in its [own] Principle: for the soule put its will and desire into the Spirit of this world, and *it selfe entered into it.*

64. Thus God shut up the Heaven in the soule, so that it knew its Majesty no more; and there was *perplexity* and great misery, that an Eternall Creature should come to be in another Principle in another Centre. Heere the seaven Seales to the Book of the Eternall Life were *shut to the soule,* for the *Centre* of its life was shut up and captivated in the Eternall Death, it could no more stirre any forme in the Centre of its Life, *it lay in Hell like* [k] *dead Bones,* the Dragon had it in his Jawes.

65. For it was in the house of misery, there was none that could help it, no Angel, no Throne-Prince, no Creature, neither could the *Centre of the soule* help it: for its fire was extinguished, the spirit of this world had swallowed it up [as the water devoureth the brightnesse of the flaming Iron]: for the Will of the soule was entred into the Spirit [of this world], and had married [or joyned] it selfe thereto, [l] it was in *another Mother,* as it is now at this Day.

66. And so now if the Mother of this world had been broken (as it doth breake [indeed]) then the soule *should have stood* in the Eternall Death in the Darknesse. Heere [m] Counsell was at an end, the faire Creature was captivated *by the Kingdome of Hell,* which triumphed over it.

[k] *As a dead Corpse in the Grave.*

[l] *The Will.*

[m] Or, *Remedy.*

The highly Precious Gate.

67. Heere was no Counsell in the *whole Deity, unlesse* the Eternall Word and Heart of God *did become Man,* and did enter into the Third Principle into humane flesh and bloud, and assume a humane Soule, and goe into Death to the poore soule, and did take away the Power of Death (which held the soule captive) and the wrathfull sting of Hell, which it had stuck into the soule: and did leade the poore soule out of Death, and out of Hell, [n] *in himselfe.*

[n] *In, by, or through.*

68. And heere wee see, that after the Word did become Man that Man suffered himselfe to be hanged on the Crosse, and entred into Death on the Crosse: understand heere, *the New Living Man borne of God,* went into the Abysse and brake Death in the soule, and opened the Centre of the soule: Hee *brake all the seaven Seales* of the Centre of Nature, so that the soule came to have its owne power againe, for he *kindled the Divine fire* in the soule againe, so that the soule did againe reach the Eternall Tincture *out of* its own fire.

69. And thus it came againe into its first Mother, in power and Majesty: and *the Old Adam* hung to the Crosse as a *Curse:* to the scorne of all Devills, there they might doe so far as they could with it, as indeed they were busie with the Sophisters and Antichrists, the Pharisees.

70. There the Devills ran with other suttlety and *Tricks* into [o] holes, and did hide [cover and conceale] *the Resurrection,* through the Ministers of the Dragon, the Pharisees, which yet pretend to be the Ministers of God, but they served the Devill *in his lyes,* as is done now adayes, where the Death and power of Christ is closed up and *denyed.*

[o] *Corners and secret places.*

71. This hanging on the Crosse is nothing else, but that as the soule hath its originall upon the Crosse in the Centre of Nature, (out of the Word of the Lord, *ex verbo Domini,*) where the *Name* of the Number Three *standeth.* There hath the Word of the Father moved it selfe; and is entred into the *Humanity;* as is heeretofore mentioned concerning the Virgin, and is become Man on the Crosse, in the Eternall and in the Earthly Virgin: and hath been made *a spectacle* on the Crosse, to the Old Adamicall Man and all Devills, and their lofty Pride; and hath slaine Death on the Crosse: and thereby broken through it, and so brought the Adamicall Man (with flesh and bloud) as *a spectacle* into Death: and hath cast away from him all Earthlinesse, and brought *him powerfully* through Death into Life.

72. Thus he is new Borne in God: and sitteth upon the Rainbow, on the Substantiality and Colours of the Eternity, in the power of the Majesty, and is a Lord of Heaven and of this world, and a Judge of Hell, and a [p] Conquest over Death.

[p] Or, *Power.*

73. Of this you have a true Gound, yee that are Regenerated in Christ: that as Christ brought his body, both the Heavenly and the Earthly, (which he received in his Mother *Mary*), out from Death againe: and did cast away from him nothing else but the Earthly source [or property] viz. *the Spirit of this* [*outward*] *world.*

74. So also must our Bodies in the power of the soules that are in him (that is, in his Word and Heart, *which is every where,*) come forth

forth againe at the Last [Judgement] Day, and cast away no more from it, but this source and spirit : [of the outward World] ; for none rise againe in the *entire corrupt Body*, but in the flesh and bloud of Christ.

75. But the corrupted Spirit (which remaineth in the Earthly Matrix, in its Tincture) *must appeare* before the Judgement of God at the End of Dayes : and there shall the sentence and Judgement of the Judge Christ be pronounced ; and then after the pronouncing all goeth into the [q] Ether : and then the Spirit of God which Created the World, will execute that sentence.

[q] *Receptacle or Devourer.*

76. But that I may not meete with false Interpretours, that may *mistake this Text*, as the Spirit sheweth mee : therefore you must know, that when the soule is *Borne anew* in the Word and in the Spirit of Christ (in this [life] Time) : then also the first Substantiality (*viz.* the inward Body of the soule, which *Adam* had in Paradise) out of the Eternall Virgin (wherein he was created Man) becometh new borne, and getteth the flesh of Christ.

77. *This new Body* in which the New Regenerate soule sticketh, *sticketh* in the old corrupt flesh, and is incomprehensible and immortall : But the Old Man [which is] conceived from the Spirit of this World, must *perish* in the Earth : it goeth into its *Mother, who must bring it forth and present it* at the Last [Judgement] day : but after the Sentence of Christ, it goeth into the Ether : and is only as a Figure [r] to the Eternall New Man ; for *in that Figure* all a Mans works follow him.

[r] *For or before.*

78. So also they that be alive at the *houre* of the last Judgement ; the Old man will fall away from them, with the *perishing* of the World, and passe into the Ether : *For all the Bodies of the wicked, shall be presented there in the Mother :* viz. in the Spirit of this world, and *the soules* shall heare the Sentence : and then *their Bodies* also passe away with the Mother, and stand as a *Figure :* and their *Works* follow them *into the Abysse.*

The Ninth Chapter.

Concerning the Threefold Life.

Also of the [f] Inclination and whole Government of Man in this World.

Highly to be Considered.

[f] *Driving or Impulsion.*

1. IT is shewen to mee, what the Devills intention is, how he will *endeavour to smother* these High and precious Writings: therefore be watchfull yee children of God, *beleeve not* the Sophisters *too much*; who cry out, Heretick, Heretick, to the fire with them. That is *not* the voyce of the Holy Ghost, but the voyce of *the Antichrist*, and of *the Dragon:* for these Writings will exceedingly discover the Devills smoaking Pit; and not onely so; but they shew also the *Whore of Babell* very plainly; like a whore [t] *put to open shame.*

[t] *Am Pranger.*

2. But (because the Men of the Spirit of this world take care *only* for their *Belly*, and are loath to loose their honour, credit, reputation, and Goods, but had rather part with God and the Kingdome of Heaven) wee shall be persecuted by the *Whore*, through the Instigation of the *Devill:* therefore be watchfull yee children of God, and looke not upon that which is high, and hath great authority; but regard the *wellfare of your soules*; This wee leave you for the last. [farewell].

3. Christ saith; *None kindleth a light, and setteth it under a cover, or under a Bushell, but setteth it upon a Table, that all that are in the house may see by the light thereof.* Thus must wee doe also, and must not bury our Talent (which is so dearly bestowed upon us) in the Earth; for wee must give an account thereof at the Day of the Judgement of God, as *the Spirit of the Mother* intimateth to us.

4. If this knowledge [or understanding] of *this Spirit*, shall happen to fall upon any, they will be then *certain* what it is [u]. Wee need no Letters of Commendation; Christ is our Letter of Commendation, which is sufficient for us. None ought to call themselves after *my Name:* all of us that know Christ, put on *him*, and are members of *his Body:* wee call our selves *Christians* and children of God, and brethren and sisters one of another.

[u] *Which is here written.*

5. Therefore

5. Therefore now when wee consider the Dominion [or *Course*] of our Life, we finde a *powerfull strife* therein, which the Devill hath with the soule: and also which the Spirit of this world hath with the soule. For there is a knowledge in the spirit of this world, indeed there is *no divine understanding* in it, but there is an apprehension planted in the Matrix, *viz.* in the Centre of Nature.

6. For this world, before the Creation, stood from Eternity in the Eternall Wisdome, as an invisible Figure: and is now created as a *proper Principle* of its own, to the end that it might bring all its wonders and works into Essence, that they may appeare in *their figure* after the Time [of this world].

7. And so there is a naturall strife with man therein, for no creature *but Man*, can bring the Wonders of the world to light; and therefore also the Spirit of this world hath so very much longed after Man, and hath drawne him *to it*, that it might shew forth its Wonders in him, that Man should produce all Arts and Languages in [x] it, Moreover the Spirit and Heart out of Earths and Mettalls, *viz.* that Precious Stone, *the Philosophers Stone*, which indeed since *Salomons Time*, hath been found by few; but now at the End *shall be found* more cleerly, as wee know and understand.

x *The Spirit of this world.*

8. For he that rightly understandeth our Writings concerning the Centre of Nature, and its progresse to the Number-Three upon the Crosse, and to the Glance of the Majesty, may *well finde it* in Mettalls, it is not difficult, if he learne but the *right entrance*, he hath the *end* at hand: of which wee shall not heere make mention: for it belongeth to the *Magi*, which are borne *Magically*: wee speake onely of the Ground of Nature, and of the Spirit of this world.

Note.

9. And wee declare unto you, that the Spirit of this world is created with such an inclination, and that it hath a naturall will to reveale it selfe and all its *Mysteries*, as wee see before our eyes by what it hath built or brought forth, how it hath erected a Dominion and Kingdome upon Earth.

10. Doe but looke upon the *doings* of Man, from the highest to the lowest: the Spirit of this world hath thus built the *whole* [y] *Order* of them, and God hath permitted it. For God is not a destroyer, but a preserver of that which his power buildeth up, and accounteth it for *his Ordinance*: for there is nothing brought forth which hath not stood in the Eternity.

y *Course.*

11. But you must understand it aright, Hell and the Anger are the *Abysse*, which mingleth its wonders also therein, as we see where there is good [z] ground, and that the Sower also soweth good seede, yet thistles and thornes grow up amongst it: according as *Christ* hath given us a *similitude of the Sower*: and as it is in the minde of Man, so it is also in the Spirit of this world.

z *Or, soyle.*

12. You

12. You are to know, that all weeds, as Thistles and Thornes, also Serpents, Toads, evill Beasts and Wormes, have their originall from the *Wrathfull Matrix*; For in the time of the Creation, all both good and evill came forth, every thing according to its kinde and property: there is good and evill in every thing, and the Kingdome of Anger hath also wholly [a] *imprinted* it selfe therein, and *therefore* the fruit is Good and Evill, and *Adam* should not have eaten thereof.

[a] Or, *formed its Image.*

13. I give you to understand by the fruits of the Earth, how good and Evill are in one another: and have each of them their usefullnesse, the *evill as well as the good*: All serve to manifest Gods deeds of Wonder: and each is serviceable to the Spirit of this world, what the one hurteth, the other healeth, and that also is a wonder.

14. Furthermore wee see the *Mysterium Magnum*, the Great Mystery, in the Trees; though indeed they be different and mixt, yet wee discerne the *Paradisicall* forme [or condition in them]; for they beare their fruit upon Twiggs, and the fruit is a thing different from the Tree: the Tree is bitter, and the fruit is sweet: And wee give you to understand, that the Trees and fruit wee have now a dayes were *Paradisicall*, if the Curse did not stick in them: the Paradise is flien from them, and *now* all fruit is *but such* as the Apple was from which *Eve* did eate Death. And you are to know, that the Kingdome of Anger did also *presse* into the Garden of *Eden*, which brought forth a Tree, that did beare such fruit, as all the Trees are now adayes which wee feed upon.

15. Onely wee are to consider, that the fruits for Man doe not grow of themselves, he must *plant* and *dresse* them, as you see in all Trees, both in the wood and stalks of them: and Man desireth not willingly [to eate of] the [*first*] *Essences* of the Earth; except it be a very [b] pleasant *hearb*, but he desireth the *second Birth* out of the Earth, *viz.* the *kernell* [seede or fruit], which is indeed the second Birth out of the Earth, whereby wee understand our high discent, but before the Fall Paradise *sprung up* through all Trees, and through all the fruits which God created for Man.

[b] *Milde or sweete.*

16. But when the Earth was cursed, the *Curse* entred into all fruits, and then all was Evill and Good, Death and [c] Corruption was in them all, which before was but in that *one Tree* onely, which was named [the Tree of] Good and Evill, and therefore it is that wee *Eate Death* in all the fruits, and the Spirit [d of] Evill and Good *ruleth* in us. The Spirit of this world ruleth in us, and so doth the Devill with the Spirit of Anger, and *each of them* shew forth their wonders in and by Man.

[c] *Rottennesse or putrefaction.*

[d] Or, *which is.*

[Of

[*Of the Great Strife about the Image of Man*].

17. There is a great Strife about Mans Image, each Kingdome would have it: *Hell* in the Anger saith; it is mine by the right of Nature, it is generated out of my Roote. Also the *Spirit of the world* saith; I have it in my body, and I give it life and nourishment, I bring it up, and give it all my powers and wonders, it is mine. And *the Kingdome of God* saith also; I have set my heart upon it, and have regenerated it: it is proceeded out of my Kingdome: I have sought and found it againe: it is mine, it must reveale my Wonders.

18. Thus there is a vehement Strife in and about Man: looke upon his Conversation and *Doings*; his desire standeth especially in *Three Things*, and they are Three Kingdomes which Rule him: and into which of them he falleth, there he lyeth.

19. *First*, he desireth power, honour, and glory, that all might feare and honour him: this is even the Poyson of the Devill, who hath also such an intention, which he satisfieth by doing as much as he can.

20. *Secondly*, he desireth riches, goods, and money, much eating and drinking, and careth not by what meanes he cometh by it; it is the Spirit of this world, which desireth onely shelter and fulnesse, as a Beast doth.

21. And *thirdly*, he desireth the Kingdome of Heaven also, he desireth and panteth after that: but in much weaknesse, and is alwayes in doubt [thinking] he is a Sinner; [and that] God desireth not to have him: yet he sigheth and panteth after it, and would faine be saved: he prayeth and yet doubteth, he hopeth and yet feareth, he *hopeth* for amendment and *deliverance* from one day to another, and alwayes supposeth, it will be well to morrow, to morrow thou wilt have power to goe from this [course of] life and enter into another: thus it is alwayes with him.

22. This wee doe not speake concerning the *Swine-like* Men, who lye wallowing in the Myre, who never seeke for any amendment: but we speake concerning the poore sinners that are *between* Heaven and Hell, who have incitements to both of them, and yet are held back.

23. Yet observe what Man doth: he *followeth* all these three [desires], he continually seeketh power and honour till his end, he continually hunts after *covetousnesse, money, and goods*, to eate and drink; and though he have superfluity, yet in his covetousnesse, he hath not enough; he doth as if he were to live heere for ever; and then *thirdly*, he also *panteth* [after the Kingdome of *Heaven*] for the poore soule is very much perplexed, and is ever *afraid* of the Devill,

Devill, and the Anger of God, and would faine be releaſed; but the *firſt two* Kingdomes doe preſſe it downe, and barre it up in their Priſon, in ſo much that many a poore ſoule caſteth it ſelfe away into the Abyſſe, and deſpaireth of the Kingdome of God.

[*Of the Devill, who changeth himſelfe into an Angel of Light*].

24. They ſay, The Devill cometh to Man, in the forme of an Angel, and it is true: Obſerve what he doth, that he is accounted an Angel, and is accounted good; when the poore ſoule is thus *diſquieted*, and many times preſenteth to the Body, Death and the Anger of God: he hindereth not that; he often lets the poore ſoule runne with the Body to the Houſes of Stone, [to the Churches] or whither it will: *he puts it on* moſt willingly of all to goe to the *Stone Churches*, and there ſaith to the ſoule; Now thou art Godly and Devout, thou goeſt diligently to Church.

25. But what doth he then? when any teach of the Temple of Chriſt, and of the *New Birth*, then he ſoweth other Thoughts into the Spirit of this world, in Man; Sometimes *Covetouſneſſe*; ſometimes he ſets the Eyes upon *Pride*, State, and Beauty; ſometimes he catcheth the Spirit with the *Luſt* & Imagination towards Men or Women, according to their ſex, and tickleth the Heart with wanton Luſt; ſometimes they are lulled faſt *aſleepe*.

26. But when the Preacher is a *Sophiſter*, and a malicious ſlanderer, or rayler: or perhaps many times in performance of his *Office*, and from a good meaning, rebuketh men according to their deſerts. *There* the Devill ſets open every Doore and Gate, and tickleth the Hearts [of the Hearers] therewith; and the Heart wiſheth ſtill more and more of that, that is *very fine* [to keepe them from falling aſleepe].

27. And when ſuch people goe from Church, they can *repeate* every word *very readily*, and that beſt of all which tends to the diſgrace of others: with that they feaſt themſelves the whole weeke long; it is *more acceptable* to them then the Word of God.

28. Behold, this is a Devill in an Angelicall forme: when they ſuppoſe that if they doe but run to Church together, ſuch a one is a *very good* Chriſtian. But if they have learnt no more but to ſcorne, mock, and deride others, and bring it *home* to their families, it had been better they had all that time been wallowing in the mire, or that they had been faſt aſleepe, and then the Devill ſhould not have defiled their ſoules in the *Church* of ſtone, *with wantonneſſe and ſcorne*: O how happy a ſleepe it is in the Church, when the Preacher inviteth

teth the Devill into the Heart for a Gueſt; it is better to ſleepe, then to Imagine wantonneſſe, or to fill the heart with revilings and ſcorne.

29. O you Sophiſters! that *fill* your Sermons with reviling of your forefathers that are dead long agoe; you that out of *Envy*, often revile honeſt hearts according to your own pleaſure; how will you be able *to ſtand* with your *Lambs*, whereas you ſhould have led them into freſh greene paſtures, *into the wayes of Chriſt*, viz. into love, chaſtity, and humility, but you have filled them with *revilings*, it were better you were in a ſtable or hogsſty with your revilings, then in a *Pulpit*; and there you would *ſeduce* no body.

30. I ſpeake not this out of a deſire [to reproach any body] but I doe onely what I *ought* to doe, I deſpiſe none, I onely diſcover the ſmoaky Pit of the Devill, that it may be ſeene what is in Man, as well in *one* as in *another*: *unleſſe* he be regenerated anew, and then he reſiſteth the Spirit of the Devill, and thruſteth it away from him.

31. The *other Devill* is more crafty and cunning then this, but is alſo a Gliſtering Angel with * cloven feete; when he ſeeth that the poore ſoule is afraid, and deſireth to repent and amend: then he ſaith, *Pray and be devout*; *Repent for once and away*; but when the ſoule goeth about to pray, he ſlippeth into its heart, and taketh away the underſtanding of the heart, and putteth the heart into meere *doubting*; as if God did not heare it: he repreſents Sinne before the Heart, and ſaith, To morrow it will be better, leave off you will not now be heard.

* *Text, Cowes feete.*

32. Thus the Heart ſtandeth and repeateth over the words of a Prayer, as if it were learning ſomewhat without Booke; and the Devill taketh away the vertue & efficacy of them out of the Heart, ſo that the ſoule cannot reach the Centre of Nature: as Chriſt ſaith, *The Devill taketh the Word out of your hearts, that you may not beleeve and be ſaved.*

33. Then againe the ſoule ſtandeth and ſaith it hath *Prayed*, but it hath *not* prayed, it hath onely *rehearſed words*, not in the Spirit of the ſoule in the Centre where the fire is to be ſtruck, [or † kindled], but in the Mouth, in the *Spirit* of this world, and they vaniſh in the Aire, or elſe as words wherewith Gods Name is taken in vaine: But heere this ſhould be obſerved; *Thou ſhalt not uſe the Name of God in vaine* and unprofitably in thy mouth, *for God will not leave him unpuniſhed that uſeth his Name in vaine.*

† Or, *the earneſt purpoſe awakened.*

34. There belongeth great *Earneſtneſſe* to Prayer: for Praying is calling upon God: to entreate him, to ſpeake with him, and to goe out of *the houſe of ſinne*, and enter into *the houſe of God*: and if the Devill offer to hinder it, then Storme his Hell: Set thy ſelfe againſt

him, as he setteth himselfe against thee, and then thou shalt finde what it is which is heere told thee: if he oppose strongly, then oppose thou *the more* strongly, thou hast, in Christ, farre *greater Power* then he.

35. And if you doubt of the Grace of God, you sinne greatly, for he is alwayes [g] *Mercifull*, and there is *no other* will in him at all but to be Mercifull: He *cannot* doe otherwise, *His Armes are spread abroad Day and Night towards a poore Sinner*. And when any cometh [with the lost Sonne to the Father], and so stormeth Hell; *Then there is amongst the Angels of God, greater Joy for such a one, then for Ninety Nine righteous that need not that:* as Christ himselfe Teacheth us.

[g] Barmhertzig.

36. With such a Devill as [h] covereth the Heart of Man, there is no better course to be taken, with him, then not to dispute with him at all about the *multitude of sinnes*; but to wrap up all sinnes on a heape (*though they were as many as the Sand on the Sea-shore*) and throw them on to the Devils shou'ders; & to say in his heart: Behold thou Devill, thou art the *Cause* of all this Evill, I leave my *sinnes* to thee, but I take the Mercy of God, and the *Death of Christ* to my selfe, therein will I roule my selfe, devoure mee if thou canst.

[h] Or *taketh him off from an earnest purpose or resolution of amendment.*

37. Doe but fix thy trust and confidence upon the Promise of Christ: and let your Storming be alwayes grounded in *the Death of Christ, in his sufferings and wounds, and in the Love of Christ:* dispute no further about your sinnes, for the Devill involves himselfe therein, and upbraideth thee for thy sinnes, that thou mightst despaire.

38. Make *tryall* in this manner, and you will quickly see and feele another Man, with another [i] sense and will [in you]: wee speake as wee know, and have found by *Experience:* wee speak not by way of Opinion, or as a Historicall Relation: but that which wee have *a ground* for, for a Souldier knoweth how it is in the warres: but he that hath *not tryed and been present*, alwayes thinketh otherwise then it is. This wee mention out of Love for your learning and Instruction; as [k] a Spirit which speaketh how it hath gone with it, for an Example to others; to try if any would follow us, and then they should finde how true it is.

[i] *Thoughts and understanding.*

[k] *One in Spirit.*

The Gates of the Deepe Ground Concerning Man.

39. Since the beginning of the world there hath been *a Controversie* about this: because these Gates were [l] shut with *Adam*, and wee have been held captive in Darkenesse: but seeing God hath favoured us, and opened them to us, and also hath given us an earnest will

[l] *Stunck by Adam.*

will to write it downe: wee shall therefore doe it, and give thanks for it, to God the Father in Christ Jesus in Eternity, who hath redeemed us out of the Darknesse of Death.

40. Therefore when we would know *what Man is*, and why there is so great difference and *variety* amongst Men; so that one doth not as another doth, and that one differeth in Forme and Feature from another; wee must set before us the most inward Ground of his [*Incarnation* or] becoming Man, and consider it, and then wee shall finde all.

41. For when a Man that is Regenerated in God, so that he seeeth the Light, beginneth to search out *his originall*, then the Spirit of the soule searcheth in all the Three Principles, what [m] he is in each of them; for wee know it, and cannot say otherwise, then that wee, in the Image of the Spirit, and also of the Body, in all the Three Principles, have but one onely *rule* [or *Dominion*] in us; but that Dominion is in three Sources [or qualities]: the Spirit and the Body is driven according to *each* Principle, and what Principle it is which getteth the upper hand in Man, so that Man with his will inclineth to it, according to that *he performeth his work*, and the other [Principles] doe but cleave to it, not having sufficient power.

[m] *It.*

42. But when wee will speake of the Image, wee must see what it is in the Ground thereof. For wee are sowne as a seede in a field, into the [n] *Matrix*; Now consider what precedeth that: nothing but a longing will and desire of Man and Woman to Copulate, and yet the *fruit* is not alwayes desired, of which wee have an Example in Whores and Whoremongers, also indeed in the State of Marriage.

[n] Or, *womb.*

43. Now the Question is, What is that which provoketh [to copulation] in the male and female of all kinds, as also in Man? Behold, in the Eternity all hath been in one Beeing, *viz.* the *Tincture*, which is the Centre and cause of Life, as hath been mentioned at large before, & also the *Substantiality*, which is generated out of the Tincture, which hath also all the formes of the Centre, yet without Fire, for [o] it is a sincking downe, and cannot kindle the Life in it, it is corporeall and affordeth Body, but not Life; for the fire affordeth life.

[o] *The Substantiality.*

44. And wee give you to understand, in the Copulation, that the Man hath the Tincture, and the Woman the Substantiality, *viz.* the Matrix, which is generated out of the Tincture: Now observe, *in the Eternity* they were in one another, and this world stood therein *as a Figure*; for the Wisdome had overshadowed the Tincture, and received it into it selfe as the Body doth the Spirit; and this could not be brought to a substance visible to the Angels, *unlesse* God did move the Eternity, for the Angels are in a substance.

45. Now when God, *viz.* the Number-Three, moved himselfe, there was moved therewith also *the Centre of Nature* in the Eternity, whereby all became Essentiall, Substantiall: the *Tincture* became substantiall and prevailed; and the *Substantiality* became materiall, and yet was not divided, for that cannot be, it is one onely [p] substance.

[p] Or, *thing.*

46. And now when God placed *the Fiat* in the Materiall Substantiality, or as I may better say, did awaken [the *Fiat* therein] so that the Word in the Substantiality said; *Let there come forth all sorts of Beasts, according to their kinde*; then there went forth out of the Materiall Substantiality *two* [q] kindes, and that Corporeally, for through the [r] Word of the Lord, the Tincture tooke on it Substantiality: and *the Spirit* of the Substantiality tooke also to it [s] a Body, and so there were *two* sexes or kindes. The Body of the Tincture had in it the Centre of the Life: and the Body of the Substantiality had not the Centre to the Striking up of the Fire: indeed it had the life, but [t] an unpotent life.

[q] *Male and Female.*
[r] Verbum Domini.
[s] Corpus.
[t] Or, *faint, weake.*

47. This wee demonstrate thus that you may rightly understand it: look upon a [u] flaming Iron, which sendeth two spirits forth from it selfe, one *hot* one, which hath the Centre, and can kindle and awaken another fire: and one *Airey* one, from which water proceedeth, which hath also all Powers of the Fire; yet the Tincture therein is not fire, but it is an Eternall Barre, that no fire can be therein, and yet is the Spirit of the Fire, which hath its source out of the Fire, and its life like to the Fire, for in the *Eternity* there is no Death. Therefore in the female kinde, no life can proceed out of their Tinctures, but the Matrix must get the Tincture from the seede of the Male.

[u] *Red hot.*

48. Thus wee declare unto you also the *Ground* of the difference between the Male and the Female kinde: for when God created the *Materiall Substance*, there went forth *the kindes* of all Essences in the Centre of Nature, according to all the Properties: for as you see the Starres, that one hath a property different from the other, which all, are created out of *the Centre of Nature*, according to the Materiall Substantiality, and so all Essences stood in the Materiall Substantiality, and the *Fiat* attracted all towards the Created Earth.

49. And there hath every forme of the Tincture, and of the Spirit of the severall kindes, *figured* every one its own body, according to its Properties, as to be Beasts, Fowles, Wormes, Fishes, Trees and Hearbs, also to be Metalls and Earth, all according as the life was in them. And this you may well perceive by the difference of each Dayes work [of the Creation].

50. For on the first Day, *God Created the Materiall Water,* (which hath an unpotent life, and is a Barre upon the fire of the Anger,

and

and upon the Devils smoaky Pit; where he thought in the burning fire to domineere over God,) Also [he then created] *the Earth and Stones*, and so the [x] Grosse part was severed, which consisted in mortall and fierce Essences, whereby *Lucifer* supposed to be King and Creator *therein*. [x] *Drosse.*

51. When this was done, God said; *Let there be light* (let the Light of the Tincture open it selfe) *and there was Light: then God seperated the Light from the Darknesse.* Understand this rightly. Hee [God] shut up the fierce fire which Lucifer had kindled (which sourceth out of the Darknesse) and let the Tincture in the *Quintessence* burne, as in the fat of the Water-Spirit, as in a Beast [the fire of its life burneth].

52. Thus the life did burne in the Tincture, and turned the fat, *viz.* the *Oyle*, into a Quintessence, viz. *Bloud*, and so that life did burne in the Bloud; for therein standeth the Noble *Tincture:* and God hath reserved in his own power *the Centre* of the Fire: for he hath shut it up in the Darknesse, as it hath stood from Eternity in the Darknesse: and so every Life standeth *in his hand:* for if he let the fire *come into* the Tincture, then the Spirit is in the *hellish* Fire.

53. Now when the light did shine out of the Tincture, he *divided* the Tincture into *two* parts, even as it divideth it selfe, *viz.* into the Fire-Life, and into the Light-Life: as was mentioned in the last foregoing leafe, and created the two lives, the fire-life to be a Heaven and a firmament between the Holy Meeknesse, *viz.* the Heart of God: and the unpotent Aire-Spirit: and yet the Aire goeth forth from its Mother the Tincture of the Fire-spirit, and God dwelleth *between them both.*

54. The Fire-spirit of the Tincture, hath the Eternity [y] in its Roote, and the Aire-Spirit hath the materiall life, which sourced forth with the awakened Substantiality, and ruleth the outward Beastiall Life: for it is the Beastiall life of every Creature, also [it is the life] of Trees, Hearbs and Grasse, it hath also a Tincture, *but not strong enough.* [y] *for.*

55. Thus you see, how the Life standeth in the Water, and hath two Dominions, *viz.* Fire, and Aire, and you see whence the *Bloud* hath its originall, which maketh a Creature [that hath bloud] *more Noble*, then one that hath not bloud in it, for that Creature hath a false Tincture, and is proceeded from the Will of the Devill as you see in Vipours and venemous Wormes, they have *not* the Noble Tincture [or the Noble Life].

56. But when the Devill intended to be Lord in the Tincture, and would Create, he awakened *such a life* in his will, which yet is not *all* his [life] he is indeed of the same Essences, and the Devills

wills Bodies are figured also in Hell into such Serpents, venemous Wormes, and [z] ugly Beasts: for they cannot in their own forme be otherwise; although indeed they have not a Body from the Divided Tincture from its Substantiality, but [they have a body] out of the Centre of Nature: out of the fierce *Matrix*, out of the Eternall Substantiality, out of the Darkenesse, which is *a Spirituall Body*.

[z] *Loathsome, deformed.*

57. Now when God had Created the Earth, *the water was over the whole Earth, which God seperated, that the Earth became dry, and called the Water Sea*, Méer, which in the Language of Nature, signifieth a covering, and holding fast the fiercenesse of the Devill, a true reproach to the Devill, that his power was drowned; to expound this, very acute Writings are requisite, and [a] Man could hardly be able to apprehend it.

[a] *The naturall Man.*

58. Thus the Earth sprung [b] in its *own* Essences and Tincture, which were also [c] comprehended in the First Creation.

[b] *Put forth its own vertue.*

[c] Or, *conceived.*

59. It shall also be rightly expounded to you, which *Moses* saith: *God seperated the Water above the Firmament from the Water beneath the Firmament*; that is, into the Water and Bloud of the [living] Creatures, for the water above the Firmament, is Bloud, and therein standeth the [d] Tincture, which seperateth the Heaven from the water beneath the Firmament, *viz.* from the Elementary water; as wee see that each of them hath its own habitation and Dominion: of which may be spoken more at large in another place.

[d] Or, *life.*

60. Only wee understand therein two Kingdomes, *viz.* the soule dwelleth in the Bloud in the Tincture, and in the water dwelleth the Aire-Spirit, which is *corruptible*: for it had a beginning, but the soule had none; for the Tincture is from Eternity, and therefore *the figures of all kindes* must remaine in *Eternity*, account it not for an opinion, it is really so.

61. Now when Heaven, Earth, and the Elements were thus formed, then the fiery Tincture was as a shining Light, and was a Firmament, called Heaven: for this world had *no other Light:* And then God suffered the Centre of Nature to open it selfe in the Created Substantiality: (For this whole Principle became but one body) and there brake forth its Heart [*viz.* the Heart of this Principle] with its own proper will and [e] faculties out of the Essences; that is the *Sun*, and the *Starres* are its Essences, and the *six* Planets are the Spirits at the Centre of the Heart; and the Sun is their Heart: all just as the Deity hath been from Eternity.

[e] Or, *senses.*

62. Thus there came a true life and understanding, with reason and [f] perception, yet a Beastiall one, into the outward Tincture and the [g] Aire-Spirit, and so the Great Wonders *stood there manifest*; for God had manifested himselfe in a figurative forme; And you see that it

[f] *Senses.*

[g] Or, *Spirit of the Aire.*

it is true, doe but consider what wee have written before concerning the Centre of Nature, and so on, to the Light of the Majesty, and concerning the Number Three, and you will finde heere in this world a figurative similitude [of *Him*].

Consider of the Planets.

63. *Saturne*, the first and highest, is astringent, cold, dusky, and maketh the desiring and attracting : for it is the sharpnesse. If you will have a right understanding of this, you must [h] *transpose* the Planets.

[h] *As in the Figure following.*

64. First take the uppermost [Planet] and unto it the nethermost, for in the wheele every where is uppermost and nethermost, understand in *the Wheele of Life*, and it wheeleth the upper part nethermost when it turneth Round : which is onely to be understood concerning fond conceited Men, and Beasts, with whom the wheele of Nature falleth a turning ; for the Crosse stayeth it. Therefore observe well : *Saturne* attracteth the *Moone*, which is beneath, and causeth in the Matrix of the Creature, the [i] *Corporising*, *viz.* that there be flesh ; for Saturne and the Moone make Sulphur [or Corporeity].

[i] Or, *Corporeity.*

65. Now Saturne desireth onely to shut up, it seiseth upon and holdeth fast ; as [in turning] Liquor into a *Sulphur*. But Saturne hath not *sul* ; for *sul* is from the Liberty, but Saturne hath a willing, and the will hath *sul*, for it originally proceedeth out of the Majestie.

66. Consider now, beneath Saturne standeth *Jupiter*, which is proceeded out of the vertue of *Sol* [or the Sun] as the Heart of *Saturne* (else there would be no desiring, no Saturne) for Nature desireth onely the Heart, and Sol, [or the Sun,] yet Jupiter is not Sol ; But is *the Braine*.

67. And observe it, the wheele of Nature windeth it selfe *from without inwards* into it selfe ; for the Deity dwelleth innermost in it selfe, and hath such a Figure [as followeth]. Not that it can be delineated ; it is onely a naturall similitude ; *Even as God* [k] *pourtrayeth himselfe in the Figure of this world. For God is every where Totall, and perfect, and dwelleth thus in himselfe.*

[k] *Representeth or revealeth.*

68. *Observe ; The outward Wheele is the* Zodiack, *with the* Constellations, *and then* the Seaven Planets *follow, to* Sol, *after* Sol *standeth* Fire, *after Fire* Tincture, *after Tincture* Majesty, *after Majesty* the Number Three with the Crosse.

Although

Although this Figure *is not sufficiently delineated; yet it may serve to be considered on; and a Draught might be made of it in a* Great Circumference, *for the help of those that are of the weaker understanding, to consider of it.*

69. And observe it, the desiring goeth *inwards* into it selfe towards the Heart, which is God, as you may conceive by such a Figure: for the *Regeneration* goeth also into it selfe to the Heart of God.

70. Observe it also well: for it is the Centre [or the Ground] of

of the outward Birth. In the *Eighth* Circumference [next] after the *Zodiack* is *the Globe of the Earth*; after that right against it about on the wheele is [l] *Saturne*, and going about the wheele there is the [*] *Moone*, and againe about on the wheele is [m] *Jupiter*, and againe about on the wheele is [n] *Mercury*, and about againe is [o] *Mars*, and then [p] *Venus*, and [q] *Sol* in the *midst*, and after Sol, the *Fire* which Sol affordeth, and after the fire the other World, *viz.* the *Heavenly Tincture*, and after the Heavenly Tincture the *Number Three*, viz. the Eternall Heart, and that is the Eternall Centre of Nature, and in the Eternall Centre is the whole Power of the Majesty of God throughout, held or shut up by nothing, and is of no substance or nature [imaginable] even as the shining of the Sunne.

l ♄ Saturnus.
* ☽ Luna.
m ♃ Jupiter.
n ☿ Mercurius.
o ♂ Mars.
p ♀ Venus.
q ☉ Sol.

71. You may well perceive what wee set before you, thus; The *Zodiack* with the Constellations belong to the Minde, as well in the Deepe of the World, as also in the Creature, the *Twelve Signes* are the twelve parts which the Crosse in the Centre maketh; from which the Upper Dominion is divided into twelve Parts, as also the Minde is; For the *six Formes* in the Centre besides *Sol*, doe each of them divide themselves into two Parts ([*Sol* divideth not it selfe but onely into *the Number Three*, or into the splendour fire and Tincture]) *one* according to the Tincture that hath Life [in it], the *other* according to the Tincture of the Aire, which hath spirit [in it] and yet maketh no Life.

72. Thus the *Signes* are *Twelve*, which divide themselves into *two* Governments, *viz.* into a Heavenly according to the Tincture, and into an Earthly according to the Spirit of this world, *viz.* the Aire, and the two Kingdomes are also *twofold*, viz. in the Tincture of the Fire there is an Angelicall Kingdome, and [r] backwards a Hellish; and the Kingdome in the Spirit of the Aire is also *twofold*: for the inward [Kingdome] is the Spirit of God, and the outward is the Spirit of the Creatures; as *David* saith; *The LORD rideth upon the wings of the Winde*; that is the Spirit of God which cometh to succour and relieve his worke.

[r] Or, *retrograde.*

73. So also the Tincture Kingdome in God maketh *six* formes, and that of the Spirit, out of the Tincture, which is the Heart and life, and is the Spirit of God, maketh also *six* in Number, and they are together *Twelve* in Number; These *the Woman in the Revelation, which the Dragon would devour, weareth upon her head, being twelve Stars:* for *one* number *Six* shee received from the Spirit of this world, wherein the Holy Ghost [s] keepeth the Eternall Life, and the *other* number *six* shee hath from the Eternall Tincture out of the Eternall Centre out of the Word: for shee weareth the Angelicall *Zodiack* and also the Humane.

[s] *Reteineth, possesseth, or inhabiteth.*

74. And each Centre hath *six* in Number, which make together

the number *Twelve*: the *seaventh* number of the Centre is Substantiality, and the [Dominion or] Kingdome; for God became Man, and brought the *two* Kingdomes into *one*; for Men and Angells are in one Kingdome in God.

75. And so the Image [t] in the *Revelation hath twelve Starres upon the Crowne*: for the Image [u] representeth God; it is the similitude of God, in which he revealeth himselfe, and wherein he dwelleth. The Crowne signifieth the Power of the Majesty of God, as a King weareth a Crowne, which signifieth Dominion and Majesty.

76. But that the Image weareth a Crowne with twelve Starres upon the Crowne, it signifieth, that the Deity is above the Humanity, and that *Mary* is not God himselfe; But the Crowne signifieth God, and the Starres [signifie] the Spirits of God: *six* in the Deity, and *six* in the Humanity: for God and Man are become one Person: Therefore *Mary* also weareth *all* [the twelve Starres] for wee are Gods Children.

76. Seeing then, that the number *Twelve* containeth *two* Kingdomes in the *Doubled* Number [of *six*] viz. an Angelicall and a Humane, each in the Number of six, which together make Twelve, so also the two Kingdomes have *other two* numbers of *six* in them; (*viz.* the Fire, the Kingdome of the Abysse; and the Aire, the Kingdome of [x] living Creatures and all Earthly things;) and these have *each* of them in the Centre, the number *six*, according to the six Planets, Earthy, and according to the six Planets, fiery, which now together make the number of *Foure and Twenty*, which are the foure and twenty *Letters in Languages*, whence they are sprung, and wee perceive that the Tongue speaketh that which is Good, and that which is Evill, that which is heavenly, and that which is Devillish, according to the *two* [y] sources of the Letters: as their proper names intimate, according to the Language of Nature.

77. Now when *this number* according to the [z] *Number Three*, is numbered to *thrice* foure and twenty, (as indeed the number Three doth manifest it selfe in *Three* Kingdomes and Persons, and according to the Number Three all is Threefold, but according to the Creatures all is Twofold) then the summe is *seaventy-two* in Number, which signifie and are the *seaventy-two* Languages, which signifie *Babell*, a Confusion and Wonder.

78. If wee should goe on here, wee should shew you the Whore and the Beast, which the *Revelation* speaketh of, and moreover *all the Wonders which have been since the world began*: the Greatest Secret Lyeth herein, and is called *Mysterium Magnum*, The Great Mysterie, and *all the Controversies* in matters of Religion and Faith arise from hence, and all willing Evill and Good.

79. *The Seaven Spirits*, wherein the Sonne of Man consisteth, in the

[t] *Of the Woman.*
[u] *Denoteth or signifieth.*
[x] Or, *Beasts.*
[y] Or, *properties.*
[z] Or, *Trinity.*

the *Revelation*, are the seaven Spirits of Nature: *one* of them is the Kingdome, and the *six* are the Centre of Nature, [*viz.* the] Heavenly, if this be set downe according to the [a] *Humane Number*, it maketh the number *Twelve*, and according to the two Kingdomes, *viz.* the Kingdome of God, and the Kingdome of this world, out of [b] which the Faithfull are Generated, then there are *Foure and Twenty Spirits*, which are *the Elders before the Throne of God, who worship God, and the slaine Lamb*; consider it well.

[a] *Number of a Man.*

[b] *Two Kingdomes.*

80. Wee further intimate concerning this world's Centre of Nature, thus: The Birth of Life windeth it selfe like a wheele *inwards* into it selfe, and when it cometh to the innermost point, then it attaineth the Liberty, yet not [the Liberty] of God, but onely the Tincture, out of which the Life burneth.

81. For that which will [c] catch hold of God must passe through the Fire: for no substantiality reacheth God, unlesse it subsist in the Fire, understand, in a *peculiar* Fire: if that should kindle, the world would melt away: Wee meane not the Fire of the Out-Birth, which is no Fire, but onely a sharp fiercenesse, which consumeth the outward Substantiality which springeth from the water, *viz. Wood and Flesh*, but doth not stirre the Inward Fire in Stone.

[c] *Snatch.*

82. Therefore observe it; the Liberty [d] without the Nature of this world, is onely the Eternity *without substance*. Now as the Eternall Centre generateth it selfe out of the Desiring of the Eternall willing, as is mentioned before; so hath also the other Centre of the Third Principle, (through the Word *Fiat* in the Out-birth, out of the Eternall,) generated it selfe [in like manner].

[d] Extra.

83. For from the first Creation of the first Day, the Outward Centre of Nature had wound it selfe Thrice about (understand before the Sun and Starres were corporeally created), and had attained *Six* Formes, *Three* superiour and *Three* inferiour: and there are alwayes *Twelve* of them that belong to *one* Forme of the Centre: where there is alwayes *a Signe*, understand, the [e] *Signes in the Eighth Spheare* (in the Crowne).

[e] *The Twelve Signes in the Zodiack.*

♈ Aries.
♉ Taurus.
♊ Gemini.
♋ Cancer.
♌ Leo.
♍ Virgo.
♎ Libra.
♏ Scorpio.
♐ Sagitarius.
♑ Capricornus.
♒ Aquarius.
♓ Pisces.

84. [f] *Saturne* with his harsh strong attracting and cold, is one Forme and Spirit in the Centre, which shutteth up the Abysse, and maketh darknesse in the Deepe, and attracteth the Substantiality of the Outward power of this Principle, and the Centre windeth about like a wheele; and that which is concrete standeth over against Saturne, as in a wheele, and is called *Mende*, [the [g] *Moon*] in respect of its property, which would be too large to set downe in writing.

[f] ♄. Saturnus.
[g] ☽. Luna.

85. Then the wheele windeth further Inwards into it selfe, and maketh [h] *Jupiter*: for Saturne with its attracting desireth the Liberty of the Divine Substance, but he maketh *Him* [the Braine;] for

[h] ♃. Jupiter.

for it catcheth with its desire the power of the Liberty, and not the Liberty of the Divine Majesty it selfe, which is without substance.

86. But because there is understanding in the Power, and yet the Power cannot in its own might awaken the understanding; therefore Jupiter desireth a Life in the Power, and that is about on the wheele [l] *Mercurie:* for the wheele is alwaies winding about, and Mercurie is a stirrer, a maker of a sound & a noyce, and yet hath not the life, for [k] that existeth in the Fire; and therefore it desireth the fierce stormy Turbulency, which striketh up the Fire; and that about on the wheele is [l] *Mars,* which is a rager, stormer, and striker up of the Fire.

l 6. ☿. Mercurius.
k *The Life.*
l 3. ♂. Mars.

87. But now the Foure Formes cannot subsist in the Fire: for they have Substantiality, and the Fire desireth Substantiality, (for the Fire it selfe subsisteth not, if it have not fuell to feed upon) which Substantiality desireth Meeknesse, and that about on the wheele is [m] *Venus:* for it is the Meeknesse of the outward Nature, and maketh Love; for it is that which the other five Formes desire: for every Forme windeth it selfe inwards and desireth the Liberty of God, which is meeke stillnesse, and as *nothing*, and yet is *All:* and if they have the Meeknesse, which also maketh water [to be], then the water is Thick, and is like a duskinesse which desireth Light, and becometh pregnant with it, so that the Meeknesse, *viz.* Venus hath a lustre of its own above all the Starres in the Firmament; for the desiring catcheth the Light.

m 5. ♀. Venus.

88. Now the Light is without substance, and only still and meek, which desireth life and spirit, and yet can produce no life nor spirit out of the Water and Meeknesse: therefore Venus desireth with its Meeknesse and Light, the Heart; that is, the power and vertue of all Formes, and so it catcheth the Heart, which about on the wheele, in the Point, is the [n] *Sunne,* which is the Heart of all the six Formes, and they are the formes of their Heart, which together is a life. Now if that were unstedfast and should [o] passe away, so often as the wheele windeth once about, and though it would be long, it would endure but *a Seculum,* Age, or Terme of *Nine and twenty yeares.*

n 4. ☉. Sol.
o Or, *move about.*

89. Now *the seaven Formes* desire Fire, [being the Eighth Number] [and the Eighth Number desireth a life,] which may continue, for the Heart is not alive without Fire, and [therefore] the Heart catcheth hold of the *Fire:* and that fire is fierce and consuming, and consumeth all the seaven Formes of the Centre with their Substantiality.

[*The*

[*The Heart ſtandeth between two Worlds.*]

90. Thus the Heart is in Anguiſh, *vexed* within and without, for it hath nothing more in the ſubſtantiall life outwardly, though it ſeeketh yet it findeth nothing, and yet ſeeketh with anxious longing, and penetrateth through all formes, and ſeeketh mitigation of the Fire, and yet cannot ſo finde it neither.

91. Thus all the ſix formes of the Heart receive the vertue of the Sun: for it penetrateth mightily into all the ſix Formes, and ſeeketh reſt and eaſe, and if it finde not that, then it preſſeth in it ſelfe forth from it ſelfe through the Fire, and deſireth *the Eternall Liberty*, and attaineth the Liberty through deſiring, and yet cannot be Free, for the ſharpneſſe of the Fire is in its deſiring. But the Liberty attracteth it ſelfe in the deſiring in the Fire: for the deſiring preſſeth into it [*viz.* the Liberty].

92. Thus the Liberty ſharpneth it ſelfe in the Fire, and appeareth through the Fire as a flaſh [of Lightning] that is the Glance and ſhining of the Sun, and that ſharpned Liberty deſireth its Eternall Delight, *viz.* its meeke ſtill vertue, and preſſeth inwardly into it ſelfe into the vertue: and that Eternall vertue in the Liberty is the [p] Eternall Word, and that Word is Generated out of the Eternall Heart, and in the Heart is *the* [q] *Croſſe of the Number Three*, and is the End of [r] Nature; and in the End is the vertue and Glance of the Libertie, which is generated out of the Eternall Centre, out of the Heart upon the Croſſe, and is called the divine Majeſty of the Eternall [s] Subſtance.

[p] *The other world.*

[q]

[r] *Heavenly and Earthly.*

[s] Or, *Eſſence.*

93. Now conſider, as the outward Deſiring of the outward Nature goeth inwards into it ſelfe towards the Eternall Heart, which is God: (for the outward Nature longeth againe after *the ſubſtance of the Liberty*, to be as it was before the Creation, that it might be delivered from the vanity, *viz.* the fierce Wrath:) ſo alſo the inward Heart longeth after the outward Nature, and would faine manifeſt it ſelfe outwardly in figurative [t] ſimilitudes, and thus the inward deſireth the outward for a figure, and the inward catched the outwatd in its Deſiring

[t] *Reſemblance.*

94. For *the ſimilitude* of the Eternall Centre was indeed already before the Creation of the Sunne and Starres in the outward Subſtantiality: but it was *not figured and kindled* [as a Limmer before he draweth a Picture hath an Image in his Minde, but not framed exactly].

95. Thus Gods Heart of *the Number Three*, put its will into the aſtringent *Fiat*, into the Matrix of Nature, into the Heart of the Out-birth, into the Firmamentall Heart, *viz.* into the Place of the Sun,

Sun, and Created with the Spirit of his Mouth [the spirit of the soule] through the *Fiat* round about on the wheele; the [u] seaven Formes of the Centre of Nature, for as the wheele turneth and windeth so went the *Fiat* also Magically, in the middest in the willing of the wheeling.

[u] Aliter, *seaventh Forme.*

96. And seeing the Out-birth of the *Earth* was a sinking downe of Death, therefore the Life turned away from that Death *upwards*. And you see that the *Three Planets*, viz. the Formes of the Centre of Nature (which make the Spirit of the Centre and the House of the Spirit,) stand upwards above the Sun, as the life in its beginning taketh its Originall: and the *Three* which belong to the body and to Mobility, beneath the Sun one under another, even as the Corporising taketh its Originall, and the Heart, *viz.* the *Sunne*, in the *middest*; and the forme standeth right upwards towards the firmament, as a Man.

♄. 1.
♃. 2.
♂. 3.
☉. 4.
♀. 5.
☿. 6.
☽. 7.

97. Which you are to understand thus: observe, above the Heart, *the Sun*, standeth *Mars*, which is the striker up of the Fire, and a kindler of the Heart, and a breaker in pieces of the Essences, that the thick Substantiality may not remaine covered and stifled, it breaketh that, so that the Spirit can awaken the [x] faculties, for it maketh the Tincture in the Sun.

[x] Or, *senses.*

[*Mars* is Poyson and Anger, and denoteth the fiercenesse of the Fire, as is mentioned before concerning the Centre: it is the bitter raging Forme in the Wheele, and causeth the Essences in the flash of the Fire: It is a cause of the Life. The *Sun* and *Mars* have together the Tincture-Life: and *Venus* with *Mercurie* and the *Sun* have the Spirit-life, *viz.* the Aire; that is the Feminine Life, understand the Matrix, *viz.* a female Life of all kindes].

98. And above Mars standeth *Jupiter*, which is the power and vertue of the Heart, (to which, Mars giveth its fire-life which it receiveth out of the Heart of the Sun) that maketh *the Braine*, wherein Mars can dwell.

99. And above that, standeth *Saturne*, which attracteth the vertue, and maketh for the spirit a house, *viz. the* [y] *Brainpan*, and maketh the Substantiality, as the skin upon the Body; thus the Outward life upwards from the Sun, [or Heart], is the Head, a house for the Spirit, which taketh its originall in the Heart in the Fire, and dwelleth in the Head in the five senses in the Aire-Life.

[y] Or, *skull.*

100. And *under* the Sun downwards, is *Venus*; which taketh its originall, from the pressing forth out of the Fire, out of the Tincture, and therefore hath *its peculiar lustre*, it maketh Water and Love, and is a sincking downe, for it is a cause of the Suns Substantiality, and a beginner of the Inferiour [z] Body, also it hath the Tincture, and is a cause and beginner of the Seede *to another Centre*,

[z] Aliter, *Life.*

ire, to Propagation; for it strengtheneth it selfe with the superiour power and vertue, and receiveth therewith the forme of the Spirit, both from the Heart, and from the Braine: for all Formes desire to have it, and doe mingle with it: for it is Love and [a] Meeknesse. Thus it hath the power and vertue of all Formes, and is a pleasant [b] Lutinist: for it singeth a song, that they all love to heare and [c] relish; which ought to be well considered.

a *Kindnesse.*
b Or, *Musician.*
c Or, *feele.*

101. And below Venus is *Mercury*, to whom Venus give its vertue, together with its sincking, and therefore Mercury is so pleasant and loveth to *talke* of all the [d] Ingenuities of Nature, it is a nimble sudden awakener of the Seede which Venus giveth to it: for it will [needs] awaken *the Body* [or bring the body into beeing], and because it hath much skill, therefore it will [e] wander into every thing, and giveth speech to the Body, and awakeneth the Body, and giveth it senses, especially in the Braine, and in the Matrix of the Seede.

d Or, *Witts, feats, and devices.*
e Or, *converse and meddle in every thing.*

120. Under Mercury standeth *the Moone*, and there the sincking standeth still, and is a substance mixed of all: it affordeth the Carcasse, and all that belongeth thereto: it taketh all to it, and maketh the whole Image as a Beast; it is the *Corporeity:* Venus congealeth in it; it retaineth all; for it letteth nothing sinck downe, and it standeth alwayes in feare of falling, in respect of the *Earth*, which standeth under it, for it feeleth the Anger in the Earth; and therefore is affraid, and doth not sinck downe, but runneth and maketh haste about, as if it were fugitive: it is a false thing, for it desireth both that which is superiour and that which is inferiour, and *flattereth* with the Centre of the Earth, and with the Centre of the Sun.

103. And as this *Dominion* or *Goverment* in it selfe is, so is the Dominion in every Creature, also their life standeth thus: and you see how *the Wheele* turneth round, as [in] the Centre, and the body with the Essences standeth still.

104. The *six Planets run round about the Sun, as about their Heart*, and afford vertue to it, and draw vertue from [f] the Sun: so also the life windeth it selfe thus about the Heart, and penetrateth into the Heart; for the Spirit-Life penetrateth to the soule, which burneth as a light, out of the Heart, out of the Tincture of the Heart, and windeth it selfe inwards thereinto, and they alwayes drive forth one another: and so this forme is as *a turning Wheele:* for the Life of the Spirit is thus in its Originall.

f Aliter *in the Sun.*

105. They who say, *that* the Sun [g] *goeth forth*, speak as the blinde doe of colours, and have never knowne the Centre [of Nature] yet they are not to be blamed for that: for it was reserved [or sealed] till *the Seale of the Sun* opened it selfe, *at the seaventh sounding of the Trumpet.* Observe this, it is no fiction or boasting: it doth con-

g Or, *runneth a course round about in an Orbe.*
Note.

concerne you all, or else you will die in blindnesse, for which God is not to be blamed.

106. The World after the Fall hath but *one Eye*, for it hath lived under the *six Seales*, understand, under the *six Planets*, with its knowledge: but you [h] shall see the *seaventh Seale with the Eye of Sol*, wee heere speake what wee know.

[h] *You shall see with solar eyes in the time of the seaventh Seale.*

107. Understand us aright, thus, wee will give light to those that hardly apprehend it: Behold and observe: The *whole Government* of this world in every Life cometh from the *Constellations* good and evill; and they are also the cause, that the foure Elements, Fire, Aire, Water, and Earth, were stirred up: else all in this world would be still.

108. And so now you see the upper Government, especially in *the seaven Planets:* for they are the Government or Dominion of the Spirit, and that is *two-fold:* They have the Tincture-Government, *viz.* the Fire-Life, and also the Aire-Government, *viz.* the Water-Life: the Three Planets above the Sun, doe together with the Sun manage the fire-life and Government: and the Three beneath the Sun, are the going forth of the fires-Tincture, and are a sincking downe, and doe together with the Sun manage the Aire-Government, and have the female kinde, for they have the Substantiality of the Matrix, and the Tincture of the Upper Matrix; the *Tincture* retaineth the soule, and the Nether *Matrix* of Venus [retaineth] the Spirit.

109. Thus the Upper desireth the Lower, and the Lower desireth the Upper, and is indeed but *one* body: for Sol is the Heart, and hath the Lustre of the Majesty of this [outward Third] Principle.

110. Thus you understand the *Two* [1] *kindes*, the Male and the Female; The [Male or] *Man* is the *Head*, and hath in him the Upper Government with the fire of the Tincture, and he hath in his Tincture *the soule*, which is desirous of Venus, which is the Corporeall Matrix: for the soule will have spirit and also body, and that hath the Matrix of the [Female or] Woman.

[1] *Of Sexes.*

111. And the Lower Government is the [Female or] *Woman*, and her Government consisteth in the Moone: for Sol affordeth it Heart, and Venus [affordeth it] Tincture, and yet hath no fiery but a watery [Tincture]: and therefore [k] it affordeth the Aire-Spirit, and her Tincture doth *not* stand in the [1] *Wisdome*, and therefore *the Man must Rule her:* for the Tincture of the Fire is the sharpe Tryall of every [m] Substance.

[k] *The Moone.*
[1] Or, *Wit.*
[m] Or, *Thing.*

112. Mercury is the stirrer up of [n] *their* Tincture: *and therefore they are so talkative*, and the Moone hath [o] their Matrix, which is out of all the Planets, and is afraid of the Earth, and therefore

[n] *Womens.*
[o] *Moone.*

maketh

maketh such hast, and taketh vertue and power in the wheele, from all the Planets and Starres, *where ever it can :* It desireth Sol vehemently : and therefore draweth also his Lustre to it selfe ; and as the Moone longeth after the Sun ; for it selfe is of an earthly quality, and desireth the Heavenly Heart : so also the Feminine Matrix longeth after the Heart of the Man, and after his Tincture, viz. *after the soule :* for the soule is the Eternall Good.

113. Thus Nature longeth after the Eternall, *and would faine be delivered from the vanity.* And thus the vehement desire in the Feminine and Masculine p Gender of all creatures doth arise, so that one longeth after the other for Copulation. For the body understandeth it not, nor the Spirit of the Aire, onely the *Two Tinctures*, the Masculine and the Feminine doe understand it, for a Beast knoweth not what it doth, only the Tinctures know it, which drive it thus.

p Or, *Sex.*

114. For the *Fiat* sticketh in q *them*, they must manifest the great Wonders of God : For *the Spirit of God moveth upon the Water* of the Matrix in Venus, and in the Matrix of Jupiter, (*viz.* in the Matrix of the Braine) and leadeth the *Fiat*.

q *The two Tinctures.*

115. For the Heart hath the Matrix of Venus, and the Braine hath the Matrix of Jupiter ; thus *the Spirit of God rideth upon the wings of the Winde* in his own Principle : and yet goeth forth from the Father and the Sun, in the [continuall] Creation ; and openeth the Wonders, which were seene from Eternity in the Wisdome : and therefore he is the Workmaster of Every Beeing ; and is *sent of God* to that purpose.

The Tenth Chapter.

Further of the Creation of Every Beeing : And how Man may seeke and finde himselfe : Also how he may finde all Mysteries, even to the Ninth Number *and no Higher.*

1. YOur seeking in the Starres and Elements, supposing to *finde* the Mysteries of Nature, is but labour in vaine ; you finde no more but *one Eye*, and see with but one Eye, and when you suppose you have found *Sol*, you have scarce found *Luna*, but onely a Glance of Sol, and are far from the Heart, and doe but run with the Moone about the Centre.

2. There is but *one way*, which you must goe, if you will finde the Great Mystery, *Mysterium Magnum*, for if you should seeke in *Luna* all your life long, it would be wholly in vaine: your *desire* would remaine to be but *Luna*: if you should take great and hard labour and paines in *Mercury*, and suppose the Stone lyeth therein, your *Alchimey* would prove but dung and drosse.

3. When you come into *Venus*, you suppose you have *Sol*, and that it is Gold, but it is the Woman [or female] and hath onely a watery Tincture, her life is Aire, and so you vainly labour * in the *Body*: but if you take the *Spirit* of the Tincture, then indeed you goe in a way, in which *many have found* Sol; but they have followed on the way to *the Heart* of Sol; where the Spirit of the heavenly Tincture hath laid hold on *them*, and brought them into the Liberty, into the Majesty, where they have then *knowne* the Noble Stone, *Lapis Philosophorum*, the Philosophers Stone, and have stood amazed at Mans blindnesse, and seene their labouring in vaine.

* Or, *upon the Body.*

4. *Would you* faine finde the Noble Stone, behold wee will shew it you plaine enough, if you be *a Magus*, and worthy, else you shall remaine blinde still: therefore fall to work thus: for it hath no more but *Three Numbers*: first tell from *One* till you come to the *Crosse*, which is *Ten*, and is a Crosse Number (from one to Ten is one Number) but you have power only over the *Number Nine*, you must stay at the *Tenth*, for it is the End of Nature, which the Creature ought not to search into: if the Creature stay under the Crosse, it remaineth in the conceived will of God: and then it hath * *Ten times Ten*, that is, an *hundred*, and † *Ten times an Hundred* is *a Thousand*: and *there* lieth the *Stone* without any great paines taking, for it is pure, and is not defiled with any Earthly Nature: Make it thus, as I have written above [in the ninth Chapter] concerning *the Centre*: Transpose the Planets that are about the wheele; and take alwayes one Masculine, and then one Feminine, one for the Spirit of the soule, and the other for the Aire-Spirit, you need *not* take care for the body: for each Planet maketh a body to it selfe well enough according as its desire is: Begin with *Saturne* (for he is the first to the Fire-Life to the Noble Tincture): and then goe about the wheele to *Luna*: for you must alwayes take one Planet for the Life of the Tincture, and then one for the Spirit of the Aire, for the one subsisteth not without the other, or else you get a Spirit without a Body, a fire-spirit, which burneth in a Lanthorne like a kindled Fire, but *it yeeldeth nothing*, it is onely a meere Pride, willing to be, without a Body.

✝ X. 10.

* 10.
10.
† 100.
10.
1000.

5. Goe thus about in the wheele to *Sol*; which is the [b] *seaventh* Number in the *first Number* [or account]: and when you get into that, you suppose you have the Stone: but it doth not prove fixed,

[b] 7th. *Number.*

Mars destroyeth it: goe on further through the Suns fire, which is the [c]*Eighth Number*; & when you come through it, lay hold through the Tincture on the Eternity [which] is the [d] *Ninth Number*, and bring that upon the Crosse, upon the [e] *Tenth Number*, which is the End of Nature; heere handle the stone, and take as much of it as you will, no fire will destroy it: it is free from the Wrath and Outbirth: its Splendour and Light standeth in the power of the *Majesty*: its Body is out of the Eternall Substantiality, its number upon the Crosse is an Hundred, and in the Majesty a Thousand.

c 8th *Number.*
d 9th *Number.*
e ☩ 10th *Number.*

6. Wee give this to the Seeker: for none finde the Stone in *Luna*, unlesse he come upon the Crosse into the *Tenth Number*: and then if he long further to seeke this world, and would faine have the splendour of this world, and desireth *the Stone of this world*, viz. in Mettalls; let him goe thus from the inward into the outward; let him goe into *Luna*, and divide or break it into a Thousand Parts, and give it a little of *Sol*, but if its [f] covetousnesse be great, then give it a seaventh part of *Sol*, and then it is [g] compleate.

f *Hunger and thirst.*
g *Made bright and beautifull.*

7. For all the Planets and Starres run after the Heart, every one of them taketh strength and vertue from the Heart, and maketh to it selfe its own Body; for *Luna* is out of all the *six* Planets, and hath even *Sol*, but not the Heart; for it hath Sol onely in Desire: as you see that it shineth with [h] *Sol*, and not with a splendour of its own: and therefore *the Spirit of the Heart* must be added to it, which was pure before, and then all the Planets resort to it, each of them desireth the pure childe, and each [i] buildeth its house therein: But looke to it, have a care of *Venus*, that it may not by *tattleing* bring its feminine Tincture therein: for it appeareth bright and faire: but it is a Woman, and maketh a dark Body, and quickly devoureth *Sol*: keepe black *Saturne* in *Mars*'es heate, and so at length bounteous *Jupiter* will appeare, who is courteous and kinde, and hath the superiour House, the House of the Spirit of the Tincture, when it is come out from black *Saturne*, then *that is the Metalline Stone.*

h *With the light of the Sun.*
i *Erecteth its Habitation.*

8. Trouble not your selfe so very much and long with *Fire*, it affordeth no more then it is able: or else you Number back againe into losse, indeed not into perdition, but yet *in Solem Hungariæ*, into the *Sol* of *Hungaria*: *Venus* exulteth the more, but your covetous hope and expectation is disappointed and taken away: Although indeed you ought justly to rest satisfied in the *Tenth Number*: for the riches of this world is but dung [and drosse] and if you attaine to the *Tenth Number* with your former preparation, you need not take so great care about the *Number Thousand*: it standeth upon the Crowne of the Virgin, in which are set *Twelve Starres*: *six* [of them] Divine, and *six* Humane: [k] the Crowne hath the Number Thousand, and the Virgin the [Number] Hundred.

k *The Number* 1000. *is the Number of the Crowne*: *the Number* 100. *is the Number of a Man.*

9. Christ saith; *Seeke first the Kingdome of God, and all other things will be added to you.* All lyeth in the willing, for the willing maketh the desiring, and the desiring receiveth where nothing is, though indeed there is something there; yet it is hidden to us Men, unlesse a Man have *attained* the Stone upon the Crosse, and then he findeth where Reason saith there is nothing; for that which hath not been from Eternity is not at all, and thereof wee know nothing, we know onely of that which is, and hath ever been, though indeed *not manifested to us Men*, but yet is of God in his Wisdome, from Eternity to Eternity.

10. Therefore, although wee speake of *two* Kingdomes, *viz.* of the Kingdome of God, and of the Kingdome of this World, in that manner as if we saw them with bodily eyes, let it not seeme a wonder, if God reveale himselfe in Man, then is he in *two* Kingdomes, and seeth with *twofold Eyes*, and yet this way is not so hard and difficult, as Reasons seeking in outward things: *it lyeth all in the willing*; the outward willing must enter into the inward, it must deny it selfe, as if it were dead to the outward, and had no life in the outward, and yet liveth: as God liveth and is in the outward, and the outward is dead to him, so that it cannot apprehend him: so also *thou O Man*, thou art with thy soule in the inward: but thy soules will hath turned it selfe about with *Adam* into the outward: therefore if thou wilt behold God and the Eternity, *turne* thy selfe about with thy will into the inward; and then thou art as God himselfe; for thou wert thus created in the beginning, and thus thou livest according to the *inward* will unto God, and in God, and according to the *outward* [will thou livest] in this world; and hast *both* Kingdomes thy own, and art indeed *rightly* an Image and similitude of God; thou searchest out *all things*, and findest that which lay hidden in secret; for thou findest that in the Eternity, and beholdest it standing backward in the Out-birth in the Figure.

11. The Ground of the Creation of this world, is much easier to be knowne in the *Inward Man*, in the Will of God; then visible things to the *outward* [*Man*]: the outward knoweth lesse, that which he seeth with his eyes, and taketh hold of with his hands, heareth with his eares, smelleth with his nose, and tasteth with his mouth, then the inward doth the *Ground* and the Existency of the outward: The Inward seeth indeed the Creature in the Ground of it; but is as it were dead to the outward, and yet liveth therein; and in that he liveth to the outward, he liveth to God, in regard of his Works of Wonder, in that he manifesteth, and bringeth into *Beeing*, that which standeth hidden in the Figure.

12. And yet wee say still, that the Eternall standeth in the willing, and the will maketh desiring, and in the desiring standeth the

Figure

Figure of the willing. Thus it was before the Time of this world: But when God moved himselfe in his willing, he so created the desiring, that it stood in a *Beeing*, and other then this very thing wee know nothing.

13. Therefore now the desiring, is another thing then the willing, for the willing is *without* Beeing [or Substance], and the desiring *maketh* Beeing: and so out of the Eternall Nothing is come whatsoever is, and before there was nothing, but onely a willing, which was a Virgin without Image, and yet was *a figure of an Image* in the willing: and this figure hath discovered the Spirit, and created it into a Beeing [or Substance], as wee perceive in the Forme of this World: the Figure hath caused the Spirit, that it hath [l]Expressed the Wonders in Figure, and that is the *Matrix* of the *Genetrix*, and that is the Spirit of this world: for the Spirit could [l]expresse nothing but a similitude of it selfe; for there was nothing else.

[l] *Spoken forth or Created.*

14. Therefore wee demonstrate the Creation to you thus; for to create signifieth to comprehend in the willing, whatsoever standeth in the figure in the willing: for when a *Carpenter* will build an house, he must first Frame *a Modell* of it in his willing, how he will build it, and then he buildeth it according to the Modell of his willing.

15. Thus also hath the Spirit of God *framed* in his will a Modell after his likenesse, and so created that *Modell*: for you see in this world, that when the Spirit through the word *Fiat* (upon the *First Day*) created the Out-birth in the Wrath, *viz.* Water and Earth; he comprehended the Figure in the Will; and that was the Heaven, which he created on the *Second Day*, and tryed the Work on the *Third Day*, and suffered to proceed out of the Earth, formes and Images out of the Essences, *viz.* Trees, Hearbs, and Grasse, which were Images of the Essences of the desiring: but the Image of the Spirit remained still hidden, and yet was in Beeing even *unto* the *Fourth Day*. (Heere understand) a Day without the Sunne, is one turning about of the wheele of Nature in the desiring of the willing, and the Inward Will hath the *Number Six*, according to the six Spirits, and the outward [Will] in the desiring of the Figure hath also the *Number Six*, according to the similitude of the Spirit, and the *two* Kingdomes [*viz.* the inward and the outward] make with their Number Sixes [m] *foure and twenty*; which divide themselves into *foure* parts, *viz.* six before noone, and six after noone, six before midnight, and six after midnight, till the beginning or morning againe.

[m] *The twenty-foure houres. in 4 Quarts, Morning, Noone, Evening, Midnight.*

16. And according to this, the Spirit in the desiring did set a *signe*, and a Reckoning, whence Times and Yeares proceed, which were not

not before; for Every Number [of the] *Twelve*, which is heavenly Divine, and Earthly, humane or Beastiall, hath *a signe* in the Firmament, which the Spirit created into a visible *Beeing*, together with the *Crowne* of the Centre, which is the [n] Circumference of the *Constellations*. And wee give you notice, that the Creating of the Spirit, is a going forth out of it selfe into the outward. For *in Loco Solis*, in the place of the Sun, is the Point, where the Spirit created the similitude: for the word *Fiat* stood there, and went forth from the inward *Number Ten* as a Body; & that is *Luna*, and in such a comprehension was the manner and forme of the Deepe apprehended: and the Spirit went forth, and drave the Essences of the Centre even to the Crowne: and there [o] comprehended them with the Signes, and all Formes of the Image, which stood in the Virgin in the Figure in the Willing, and they are the *Starres*, and created them as a Circumference [or Sphere] of the Spirit, and they are all together a Body of that Spirit which is called *Sol*: for there the Eternall Spirit hath comprehended or conceived the similitude of the Spirit [of this world]: and it goeth thus forth out of the Naturall Body of this World, as a Spirit: even as the Eternall Spirit [goeth forth] out of the Eternall Centre of Nature, out of the *Number Ten*. And as they have ordered themselves with their Revolution in the *Three Dayes*, understand, before the Sunne [was], so they also remained standing in the *Fiat* in that [p] Order, and are not materiall or palpable, though as to the Eternity it is a materiall beeing, but *not as to Us*, but they are Powers; an Out-Birth out of the Eternall hidden and secret Centre, and a similitude of the Eternall, and have *power* and strength to shapen and figure Bodies and Images, according to all the properties of Every Starre.

17. Understand us thus; Out of the Place of the Sun, *Ex loco solis*, goe forth the Manifestation *of all the Starres* & Elements, and all the Starres are the Suns Children, even unto *Saturne*, which is the house of the Sixfold Spirit: for the Planets are the Spirit, and the Crowne which is the [q] Uppermost [is] the Body; and is in that manner as wee have mentioned before concerning the Centre of Nature, and concerning the Thrones of the Angells. Very great things are heerein conteined, which wee justly conceale, because of the wickednesse of the World, which if they knew them, they would *misuse* the powers of Nature to their covetousnesse and falshood.

18. Therefore wee tell you, that those to whom the *Number Ten* is opened, have it also given them into their Will to speake *no more* then what is requisite and necessary for the World, and that at all times as need requires, and is knowne in God.

19. Thus wee give you to understand, how God on the *Fourth Day* created the Sun, and with that Leading Spirit the Starres also, and

[n] Or, *Sphere.*

[o] Or, *framed them into the Signes.*

[p] *Ordinance or Course.*

[q] *Uppermost Starres.*

and what they are, being together nothing else but *a life* according to the similitude of God, *wherein* the Eternity hath manifested it selfe in a *Beeing*.

20. On the *Fift Day* God moved this Beeing and Life, and set the *Fiat* therein, and created out of the Matrix all kindes of similitudes according to every forme in the Spirit: and in this Creation now hath the *Third* Kingdome, *viz.* the Kingdome of Anger, pressed hard in with it; and there went forth all manner of Beasts, Fowles, Fishes, Wormes, and whatsoever moveth and liveth; all went forth out of the outward Matrix, and stood upon the Earth: and in the Deepe went forth all sorts of Spirits of Fire, (such as are the *Ascendents* and *Phœnix*,) and in the Aire also all sorts of Spirits, according to the Substantiality of the Aire, and in the Water, and in the Earth, all sorts of Spirits, every one according to the property of its [r] *Mother*; and the whole Deepe between the Constellations, so far as the Word gave it selfe in unto the Creation, is nothing but a *Life* and *stirring* of Spirits.

[r] Or, *Genetrix.*

21. Now Reason asketh: being the *Devill* dwelleth in this world, and hath his Princely Dominion there, where abouts doth he dwell then? Behold O Man, consider this well. There are in the whole Deepe no more then *seaven* [s] *Revolutions*, which roule and turne about like a wheele, or as the Life windeth it selfe about the soule; and the *Heart*, as the Centre *standeth still*, in the *midst*, that is, *the* [t] *Sun*; and the [s] Revolutions about the Sun, are *the six Planets*, as Spirits of the Centre, and the *seaventh* Revolution is the *Earth*, which turneth it selfe, *once about* in foure and twenty houres, and runneth along in the course of the Planets, *once a Teare*, and besides carrieth the *Moone* with it, *about the Sun*, as the others doe also, but some in shorter and some in much longer Time: as first [u] *Saturne* in Twenty nine yeares in respect of his large Course; But the [x] *Moone* which runneth back doth it every Moneth Twelve times in a yeare, and passeth [y] somewhat on yet further [in a Thirteenth Revolution].

[s] Or, *Orbs.*

[t] *Note the Sphere of the Orbs with the Sun standing still, and the Earth having its daily and yearely Course.*

[u] ♄ *in 29. yeeres.*

[x] ☽ *in 1. Moneth.*

[y] *Some dayes over.*

22. Now *this together* maketh the wheele of the Birth; wherein standeth the *Verbum Fiat*, which hath driven the Devill out from this Circle, and so he dwelleth without this Circle, and there is a great Darknesse about the Crowne of Starres in the Firmament, so that many Starres in the Firmament *are not seene* because of the Darknesse, and that otherwise hath a great signification as to Men, which we would indeed make mention of, if the world were not so madde, and suffered the *Devill* to drive it, who derideth *all manner of Revelations*, that thereby *he* may blindfold Men; It shall in the Last Time stand manifest to the Children, which see with *both* Eyes, [z] *viz.* with the Eye that seeth into the Eternity, and the Eye that seeth into that which is Temporary].

23. Thus

23. Thus the Devill dwelleth neere us, and yet hath a Princely Dominion much deeper, neerer towards the Constellations in the midst [amongst them], where it is darkest: for he [z] may not come neere the *shining* Lustre of the Sarres: and so is as a Prisoner, and dare not Touch the *seaven* Governments of the word *Fiat*, and hath no power therein, and so is the poorest creature in the Crowne.

[z] *Dare not, or liketh not.*

24. *This* cannot be described by a Circle, for the stun standeth innermost in the most inward Circle, and the other [Planets] alwayes further outwards, even to the Crowne which includeth the outwardmost Heaven: and it cannot be understood [by outward Reason] but the Spirit *understandeth it* in it selfe; for as * it is, so is *this* Circle also: neither can it be set downe in writing, for the Life windeth it selfe *inwards* to the Sun: and so also the Spirit of Life in Man windeth it selfe *inwards* into the soule, as you may consider, concerning the Three Principles, where the outermost is also the innermost, which the outward spirit of our reason cannot conceive, for *it* is but *One* and not *Three* in Number: But the spirit of the soule, if it be turned about, so that it looketh with its own eyes into the innermost, and with the Eyes of this world into the outermost, understandeth it: for this is *the Vision in Ezekiel*, of the Spirit [a] with inward and outward Eyes, where the Spirit goeth right forward whersoever it goeth.

* *The Spirit.*

[a] *Having eyes within and without.*

25. Although the wise *Magi* and *Mathematicians* have made a Sphere and described the Wheele, yet that is not enough: it is indeed a *help* to the unskilfull to consider of the *Mysterium Magnum*, the Great Mystery: but the wheele hath a much more subtile understanding, and cannot be made in any Circle after this manner: for it goeth into it selfe towards the Heart of the *Sun*, and out from it selfe towards the *figure* of the Substantiality; it driveth upwards and downwards, for the Spirit of the Tincture, *viz.* the right fire-life, driveth *upwards* inwards towards the Liberty of God, and yet desireth the Spirit of the Substantiality, which driveth *downwards*, for without that, the fire-life doth not subsist: thus the fire-spirit turneth it selfe about, as it were *sidewayes*, and alwayes reacheth after the spirit of the Substantiality, and the spirit of the Substantiality flyeth from the Fire; but since it is generated out of the fire-Life, and cannot be severed from it, therefore it is *wheeled about* with the fire-spirit: For when the fire-spirit, wheeleth to the right-side, and reacheth after the spirit of the Substantiality, then the spirit of the Substantiality wheeleth also on the leftside upwards, and that maketh a wheeling round, and one maketh hast after the other; for the substantiality flyeth from the Fire, and yet it cometh out of the Fire, as you see that out of the Fire goeth Aire, and [b] out of the Aire Water, which is the substantiality.

[b] Or, *the Aire cometh to be Water.*

26. Thus

26. Thus the Fire which is an Anguish, desireth meeknesse, and the Liberty, which is without source, [or paine], and reacheth after the Water-source: and the meeknesse, *viz.* the Water-source, desireth a Body, that it may be free from the fire and covered, and the *Fire* runneth alwayes after the *Water*, and the *Water* flyeth from the *Fire*, for if the fire should goe away upwards, and the water goe away downwards, there would then be a great severation between them, and *each* [both the fire and the water] would die and come to nothing. But being the fire inclineth towards the Water, and refresheth it selfe therein, it so preserveth it selfe, and can send forth the Spirit of the Aire againe from it selfe, so that the life *subsisteth*.

27. Thus wee shew you The Great Mysterie, *Mysterium Magnum*, that you might learne to understand, how far you should goe, and where your Number and End is; for the Fire, [c] after the seaven spirits of Nature,) is the [d] *Eighth Number*, and is a cause of the *seaven Spirits*. Now no creature subsisteth in the Fire, for the Fire consumeth the substantiality, wherein the Naturall life standeth; But yet the Fire maketh Tincture, and that *Twofold*: one reaching inward into it selfe after the Eternall Liberty, after the still Meekness [that is] without beeing; and the other reaching forth out from it selfe, after the outward substantiality, *viz.* after the *Oyle*, which cometh out from the Water, which is from *Venus*, and wherein its outward splendour and shining doth spring up: and in the inward *Tincture* in the desiring of the Eternall Liberty, the Majesty of the Liberty springeth up.

[c] Or, *according to.*

[d] *The 8th Number or Forme.*

28. Understand us rightly thus; The Fire hath the [e] *Eighth Number*, and the inward Tincture hath the [f] *Ninth Number*: and so far [onely] wee ought to goe: for the [g] *Tenth Number* is the Eternall Fire of God, and holdeth in the midst of its Birth, *the Crosse*, which severeth the Centre of the Eternall Nature into *two* Kingdomes: of which wee have made mention formerly: and what creature soever will goe back through it, that creature cometh through the Kingdome of God back againe into *the outermost* out from God, and out from this world back into the Centre of the Fire, as into an *Eternall Darknesse*, where the Fire is black, and a perpetuall Hunger: The kindling of the Light of the Fire standeth onely under the Crosse, in the Meeknesse, in the Ninth Number, which is a [h] *single Number*; the Tenth Number is a *Twofold Number*, and belongeth to Angels and Men, but they ought not to reach further into the Centre of the Crosse, but must stand there before the Crosse of *the Number Three*, and cast their Mindes downe into the Tincture of Humility backwards into the Ninth Number, and looke forward into the Tenth Number, but with a [i] *Timorous* Minde, not desiring to create

[e] *The 8th Number or Forme.*

[f] *The 9th Number or Forme.*

[g] *The 10th Number or Forme in the Eternall Fire.*

[h] *In numeration: the Places signifie, 1. units, 2. tens, 3. hundreds. 4. thousands.*

[i] *Fearing God.*

and have [any thing] in the Tenth Number, *viz.* to goe back into the Centre of the Fire of God: but highly *rejoyce* before the Tenth Number Eternally, and with their songs of Praise, and *Halelujahs*, sing; *Holy! Holy! Holy! is our God the Lord* [k] *of Hoasts*; and that song is a food to the Divine Fire, from whence goeth forth in the Divine Essences, the Wonder, Paradise, the Element and Heavenly Substantiality, and it standeth before the Number Three as a Virgin of the Eternall knowledge of God; and that is *the Wisdome of God:* for in the Wisdome appeareth the substantiality of all Divine Essences, which to write of heere wee have no more Pen nor Tongue.

[k] Zeboath.

29. Onely wee shew you, how far you should search into *such a Revelation:* for in the *Ninth Number* you see all things: for it is the Tincture of the Heavenly Life, you see [in the Ninth Number] the [l] *Hundreth Number* of the Virgin of Wisdome, and also the [m] *Thousandth Number* of the Crowne of the Majesty.

[l] 100th Number.
[m] 1000th Number.

30. But you must *not* search further, into *the Tenth Number*, there to search and dive into the *Abysse*, else you goe out from God as Lucifer did, who would faine be a *Creator* in the Tenth Number, and did seeke [to have] the fire of the Eternall *Originall*, and therein he must remaine as in the Death, in the Darkenesse, Eternally.

31. Therefore let the Reader be warned, not to dive further into these very deepe Writings, nor *plunge* his will deeper, then [so far] as he apprehendeth: he should alwayes rest satisfied with his *apprehension:* for in the apprehension he standeth yet in the [n] *Substantiality*, and there he [o] *erreth not*, how deepe so ever the Spirit leadeth him: for to one, more will be given then to another: And this only is the Mark [to be aimed at] that every one continue stedfast *in Humility* towards God, and submit himselfe to God, that he may make the Will & the Deed as he pleaseth. When you doe that, you are in your selfe as dead: for you desire nothing but Gods will, and the will of God *is your Life*, which goeth inward even to the Thousandth Number, and searcheth into the Deepe of the Deity with all Wonders: He leadeth your will, submitted to him, into the Virgin of his Wisdome, so that you may *behold all Wonders:* But you must not leave him and imagine into the Wonders, so soone as you doe so, you goe quite out from Gods will, which is the Eternall Liberty, and are captivated in your *Imagination:* Mark this; for Every Imagination maketh Substantiality, and therein you stand, and must goe out from that againe, or else *you shall not see God.*

[n] Or, *Matter.*
[o] *Note.*

32. Therefore Christ teacheth us *Humility*, *Love*, *Pureness of Heart, and to be Mercifull*; and calleth upon us to seeke after the will of God, and to submit our selves to it: For *in Gods will* wee are able to doe *ALL*, our own Nature must not doe it; but God himselfe

is

is Zealous in Us, and he is our doing if wee work any [p] Wonder: For no humane soule should say or think, I will doe Wonders: *no that cannot be:* for the wonders above the outward Nature, goe forth onely from the *Centre* of the Eternall Nature out of *the Tenth Number*, which the creature *cannot* [doe:] but if it be yeelded up into the will of God, then God *in the creature* doth the Wonder: for it is his delight to manifest himselfe *in the weake:* for the strong is stiffe in his own will, and will not submit it unto God: he relyeth upon his own Wit and Reason: Thus his will is out from God, and *is able to* doe *nothing:* And then if he speak from himselfe concerning Gods Beeing and Will, he is an ignorant lyar, he speaketh not from Gods Spirit and Will, but from himselfe, from *his own Opinion*, in which there is meere doubt, and from thence ariseth the Contention about [Matters of] Faith [and Religion,] about Divine knowledge, so that Men seek God *in their own* willing and knowing; Men will needs finde God in their *own willing*; and he is not therein: for he dwelleth meerely and barely in *that willing*, which yeeldeth it selfe with all its reason and knowing, wholly to him, and to *that* he giveth knowledge and power to *understand* his Beeing.

[p] Or, *Miracle*

33. Therefore lift up your Heads and observe this, the will of God is *not* in any strife and contention, but Mans will and the Devills, it is the will of the Wrath of God; let not the flattering Hypocrites seduce you, who enter in, boasting of the *Historie*, and say; *Wee have the Will of God by us, wee are his Ministers*, looke upon us, wee are Gods *Officers*, and though wee be wicked, yet wee rightly Beare the *Office* and [dispence the] Will [of God]. O Cursed Generation of *Caine* and *Judas*, you are neither borne nor knowne in God: why then Boast you of the will of God? How can you say that you [q] Beare the Great Mysterie of God, whereas you are *without God*, in a strange will, and in your selfe you carry not the *Mysterium Magnum:* But *a poore Sinner*, who converteth, but is captivated by the Devill, and is in strife against the Devill; He that panteth, sigheth, and cryeth after God, he runneth in sorrow and abstinence, to the *Office* of the [r] Great Mysterie, which Christ *hath given* to his *Disciples* and *Children*, who are in the will of God, and *they* have the *True* [s] *Key* to Heaven and Hell.

[q] Or, *Beare the office of dispencing the Great Divine Mysteries.*

[r] *The* Mysterium Magnum.

[s] Jus Divinum.

34. But you *Sophister* beare not the Office, while you are without the will of God; But the poore Repentant Man bringeth the *Mysterium Magnum*, the Great Mystery, *with him* to you, and rendereth himselfe up to the *Apostolicall Power*, which you have *not*, but the Church or Congregation of Christ, which is in the will of God [hath it]: and so One Faith receiveth the other, and the Church or Congregation of Christ, *Absolveth* the repentant sinner: and *not you* Sophister, who have neither vertue nor power, nor knowledge

of the Kingdome of God ; but are your selfe the Devills captive, and you sit in the Anger of God : and are onely the Proud *Whore of Babell*, and swimme aloft upon the office of the Great Mysterie, and are uncapable of it ; unlesse you be *in the will of God*, and then you are *Christs Apostle*, and weare the Garment of *Aaron*, and *God* t openeth and shutteth by your Mouth, but your naturall will doth it not, that should alwayes be dead, or else you are not capable of the Office ; also in your own will, you sit not in the Office of Christ, upon *Peters Chaire*, but upon the *Stoole of Pestilence*, and are *the Antichrist*, as wee have knowne you, in the Number *Seaventy, Two*, which you beare : for you are in Contention about the *Cup* of Christ, and you have it not in your Power, but the Church or Congregation of Christ, which is submitted to the will of God, *hath it* : The Arke of the Covenant is with them at *Shilo*, and not in your [contentious] Schismaticall Sectarian *Jerusalem*, which you have made full of abominable Blasphemies.

t *Bindeth and looseth.*

35. But what shall the Spirit judge more concerning you, seeing you are an adulterous Woman, and have lost your *Faith* and Fidelity : He hath given you time to Repent, and you doe not Repent, but lye in Whoredome, day and night, and therefore he will spew you out in the Wine-Presse ; and Babell shall burne up it selfe. Thus Christ saith : *O Jerusalem, Jerusalem, how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but thou wouldst not : Behold your dwelling houses shall be left unto you Desolate.* And so he saith also to you now, you desolate *Jerusalem* in *Babell* : the Time cometh that the children of Christ will goe out from you, *and it is already*, and you shall perish in your whoredome. *Behold your Merchants will stand a farre off and say :* Behold ! *Babell in which wee became rich and fat, is become Desolate.*

The Eleventh Chapter.

Of the true Knowledge concerning Man.

1. WEE have shewne you, what the Essence of all Essences is, and what its life and spirit is, and what the *Matrix* of the *Genetrix* is, *viz.* that it standeth in the Eternall willing, and in that Eternall willing, is the *Centre* of Nature, and therein is the *Number Three*, which is the Heart, which manifesteth the Eternity, in Creatures, Figures, and Similitudes ; especially

especially in *Three* Kingdomes; *viz.* the Heavenly Angelicall, and then the Hellish fiery Diabolicall; and thirdly the Substantiall Kingdome of the Out-birth, *viz.* this world.

2. Now you know very well that the Deare Man *Moses* saith in his first Booke [called *Genesis*] *That on the Fift Day, God Created all the living Creatures at once:* which you are to understand thus, that in one Revolution of the Earth, God created, (out of the Earthly Great Mysterie, out of the *Matrix* of the Spirit of the Earthly property, as an Out-birth out of the Eternall Propertie) all living Creatures, that they should be *Images and similitudes of the Eternall* [u] *Beeing* [*Essence or Substance*].

[u] *Essence of all Essences.*

3. Now they are indeed created out of the *Earthly Mysterium Magnum*, but yet the Spirit *there* is not so wholly Earthly; for it is yet [x] *Luna*, as wee see that the Earth standeth next the Moone, and [in the Circle about] from the Moone, and as every Circle is, so also is the Spirit in its own inclination, and the property of the Wheele in that [y] Circumference.

[x] Or, *Lunarie.*

[y] *Orbe.*

4. Thus the *Circle* between the Moone and the Earth, is both Earthly and Lunarie: for the Moone hath the properties of all the Starres, and is as a sack or conteiner of all the properties of the Starres; which it continually *powreth forth* in its Circle: for the Earth longeth vehemently after the Moone, and therefore attracteth the shining and Glance of the Moone, as also the shining and splendour of the Sun: for all things long after the Heart, and desire the Liberty, that so they may be *freed from the vanity*.

5. Thus the Earth in its longing desire, hath attracted the *Spirit* of the seavenfold Wheele, and holdeth that in it, as its peculiar *Matrix* of Nature, and would alwayes faine awaken in it selfe the wheele of Life; and therefore it [z] *wheeleth* it selfe *about*, for it hath both fires, the hot and the cold; and the nethermost alwayes striveth upward towards the *Sun*, for it receiveth vertue and spirit from the Sun: and *therefore* it is so [a] *Rouled about*; for the Fire wheeleth it about: it would faine be kindled, that it might have a life of its own, but though it must remaine in Death, yet it hath a longing after the upper Life, and attracteth the upper Life to it: and continually openeth wide its Centre [b] after the Sunnes Tincture and Fire.

[z] *Rouleth or turneth.*

[a] *Wheeled or turned.*

[b] Or, *for.*

6. Thus from the *longing after the Sunne*, springeth forth the budding and growing out of the Earthly *Matrix*: for the Essences of the Earth clime forth (with the captivated life of the upper Centre) alwayes upward out of the Earth, and spread forth themselves into a Great Tree and Stalke: and you see very well, that upon the Tree and Stalk there groweth a *Mixt* fruit, halfe Earthly and halfe according to the Upper Centre: and the fruit never cometh into a joy-

joy [or to perfection] unlesse it be satiated with the upper [part] and then it is *Ripe*, for it hath attained Venus'es Body. But as Venus'es Body is unfixt, and would soone fade, if the Sun did not stay it with the vertue of Saturne. So also [is it with the ripe fruit], it is not durable, but soone turnes to rottennesse: it cannot be preserved [long]: *because the Paradise is out of it.*

7. And thus wee give you to understand, that all creatures have been created out of the nethermost and uppermost Life: the Matrix of the Earth afforded Body, and the Constellations [afforded] Spirit, and their life reacheth not up into the Sun: for the Earth hath *attracted* the Suns vertue into its Matrix, and *so* all the Creatures that dwell upon the Earth, *have attained* the vertue of the Sun and of the Starres: but the Body of the *Fowles* is out of the Deepe above the Earth: and therefore also they delight most to *flie* in their own Matrix; and you see also how all *Beasts* put *their* face and head forwards and downwards, and looke after their Matrix, and desire onely the food thereof: for every life desireth its own Mother: as you may soone perceive in the Fowles, which are neere of quality to the Earth, that they Eate flesh and are Birds of prey: for they proceeded from *two Mothers* in the Creation, *viz.* out of the Upper [Mother] and out of the Earth.

8. The *Earth* is a peculiar Centre, and therefore was created [c] severally on the First Day, and is an out-birth out of the Eternall Substantiality, a corrupted Matrix: [corrupted by the Fall of Lucifer]: in the Eternity was therein knowne the Virgin of Gods Wisdome, [d] wherein all the *Wonders* of God are [e] seene: and in the Creation, & afterwards even *till* Adams Fall Paradise sprung up through the Earth, and so the Upper Centre of Nature, *viz.* the Suns Heart, drew forth Paradisicall fruit out of the Earth, which indeed was not eaten after an *Angelicall manner* by any Creature, but onely *Man*, though indeed he *had not eaten thereof neither*, for the longing of the Twofold Life catched hold of him suddenly, and there he stood, till his sleepe, in [f] triall, whether his will would continue in God, and [whether] he [would] *Eate* after an Angelicall manner; But the Beginning sheweth how he stood, which wee must chew upon, and therefore must *eate Earth*, and at last must become *food* for the Earth.

[c] *Apart by it selfe.*

[d] *In the Wisdome.*

[e] *Discovered or beheld.*

[f] *In the Proba.*

9. Thus, if you consider it, you may see the Creation of God, and how God created the other Creatures *before* Man, and you see how the life of all Creatures standeth onely in the *Matrix*, out of which they were created.

10. Now you know what *Moses* saith: That *God consulted in himselfe to create a similitude of his Essence, an Image of himselfe; that should rule over all the Creatures of this world, over Beasts, Fishes, and Fowles,* and

and over all that liveth and moveth, and saith; *God said, Let us make Man according to our Image: and Created Man to be his Image, yea to the Image of God Created he him:* But out of what? Reason asketh: and *Moses* saith: God made Man's Body of a peice of Clay.

11. Beloved Reason; behold! open both your eyes and looke not with one eye onely, into the hidden Mysterie of *the Humanitie,* as hath been used for a long while hitherto. Doe you heare what *Moses* saith? *God placed Man in the Garden of Eden, which he had made, that he should till and keepe it,* and the *Paradise* was *therein:* doe you now understand the hidden Mysterie of Man? Hee was in Paradise, in the Creation, and was created *in* [and for] *Paradise:* for Paradise grew up *through* the Earth; and of *that Paradisicall Earth,* wherein the Heavenly [g] property was, the Body of *Adam* was created: for so it must be, seeing he was to be a Lord over the Earth, and All that was Earthly; and was to open the wonders of the Earth: else God had instantly given him an *Angelicall Body:* But then the *palpable substance* with its wonders, would not have been manifested: therefore he thus gave him a Palpable Body, but not so dark a rugged and Beastiall one as ours are, but *a Paradisicall* one.

[g] *Source or quality.*

12. You must understand it thus; The Eternall Virgin of Wisdome, stood in Paradise as a Figure, in which all the *Wonders* of God were knowne, and was in its figure an Image in it selfe, but *without substance* like to Man: and in that Virgin, God created the Matrix of the Earth, so that it was a visible *palpable* Image in substance; wherein Heaven, Earth, Starres, and Elements stood in substance, and all whatsoever liveth and moveth was in this one Image. The Matrix of the Earth could not over-powre it [*viz.* the *Image Man*] much lesse could the outward Elements do it; because it was higher in degree then them all: it had received the never fading Substantiality with the Virgin: the Virgin *was* not brought into the Image; but the Matrix of the Earth *was* brought into the Virginlike-Image: for the Virgin is Eternally uncreated and ungenerated: it is the Wisdome of God and a [reflection Antitype and] Image of the Deity *in Ternario Sancto,* in the Holy Ternary, according to the Number Three, and all the Eternall Wonders of the Eternall Centre of Nature, and is knowne in the Majesty in the Wonders of God: for it is that which bringeth forth, to Light the Hidden things of the deepe of the Deity: *Thus beloved* [h] *Man you see what you are.*

The Virgin of Wisdome.

[h] *Note heere, all People and all Mankinde.*

13. Now saith *Moses: And God breathed into him the Living Breath into his Nostrills, and then Man became a living soule.* This is the Ground: O yee Universities and high Schooles dance about this as much as you can, shew your selves heere Doctors, Masters, or Bacchilours [in Arts]: if yee be, what you please to conceit your selfe to be; why then are you blinde in this? why will you be called Doctors, when

when in the *Ground* you are yet *scarce* School-boyes? What doe yee understand by that [inspiration or] *breathing-in?* doth not *Moses* tell you; that *God breathed into Man the* [i] *Breath of Life?* What doe you understand heere? doe you understand it to be onely Aire? That is not *solely* the breath of God: for he breathed the Aire into his Nostrills: but the Breath of God *cannot* be breathed in from without: for God himselfe is the *fullnesse* of all things, and is present there already beforehand where any outward thing cometh [to passe].

[i] Or, *Living breath.*

14. Now therefore that you may rightly and fundamentally and also [k] certainly come to understand it, looke upon what wee have before mentioned; *viz.* How God longed after the visible substance of his similitude and *Image*; And the *Image* of the Virgin; wherein his wonders stood, hath thus caused it, so that the one Imagination embraced and conceived the other; though indeed God is *without substance* and [l] *longing*; [for his longing is onely Majesty and Liberty]; But the Centre of Nature upon the Crosse of the wonders, [m] *longed* after the Image which was beheld in the Virgin, where the Spirit of God goeth forth [*] into the Wisdome, so that the Wisdome causeth *Substantiality.*

[k] *Assuredly.*

[l] Or, *Lusting.*

[m] *Lusted.*

[*] Or, *in.*

15. Behold! Gods *breathing-in* was thus: *The Spirit of God moveth on the Waters, and rideth on the wings of the Winde*, as the Scripture speaketh: that [*Spirit*] had then comprehended the Dominion of this world with the word *Fiat*, and breathed it into *Adams* Nostrills: Now the Spirit breathed-in *the Aire* from without, and *it selfe* forth from within into the Centre of the Heart; for it dwelleth not outwardly, but in the Centre of Nature, and goeth forth *from within* out of the Deity into the outward, and [n] openeth [or discloseth] an Image according to it selfe, understand, according to the Centre of Nature.

[n] Or, *manifesteth in a Beeing.*

16. Wee have told you before: How the Wheele of the outward Nature windeth it selfe *inwards*, even to the Sun, and further through the Fire into the Liberty of God, where then it keepeth its [o] station: and the inward Longing of the Eternall Centre, *presseth* with the Spirit of God *forth* into the Heart of the Sun, which is the Great Life and Fire, which melteth away Stone and Earth, wherein the Eternall Tincture is knowne *within* in the Ninth Number.

[o] *Condition.*

17. You must also understand the Breathing-in thus; the outward Dominion of the Spirit of this world, which *reacheth* even into the Sun, was breathed into him *from without*, as an outward Life; and the Inward Dominion out of the Inward Fire in the Eighth Number was *from within* breathed into the Heart: for that was out of the Eternall Fire, which reacheth into the Ninth Number towards the Crosse, after its own Tincture which goeth towards the

Number

Number Three, *viz.* into the Eternall Liberty; and there Man became a Living soule, with spirit and soule: for the soule hath its originall *a degree deeper* then the Sunne, out of the Eternall Fire which burneth in the Eternall willing; which willing is, to generate the Heart of God, and to exalt the Majesty in the Wonders.

18. Understand us right thus; Gods Holy Spirit, hath *awakened the living soule*, out of the Centre of the Eternall Nature, upon the Crosse, as a peculiar Centre of its own: not out of the Number Three, but out of the Eternall Nature, out of the fire of the Centre of Nature, in the Fift Forme of the Centre, where the *two* Kingdomes, *viz.* Gods Love and Anger, *part*: there hath the Spirit of God awakened the soule, and brought it in, forth from within, outwards into the Tincture of the outward Spirit, into the bloud of the Heart, *through himselfe*; and *this is the soule*: Master Doctor understand it aright, and doe not vaunt so proudly, stately, and insultingly: for the soule is the childe of God: its will should alwayes be inclined into the will of God in the Tenth Number, and then it is an Angel, and liveth in God: and eateth of the Word of God, of the vertue and life of God: *it should not* turne back into the Spirit of this world, into the fire of the Out-Birth, but into the fire of the Number Three, *in Ternarium Sanctum*, into the Holy Ternary.

19. And thus thou maist understand, *what thou art*, and what thou wert before the Fall: for thou couldst rule over the Sunne and the Starres: all was in thy power; the Fire, the Aire, and the Water, together with the Earth, could not compell thee: no outward fire could burne thee, no water could drowne thee, no Aire could suffocate or stifle thee, every living thing feared before thee, thou hadst thy own food of the Paradisicall fruit, to give to the outward life, and the *Verbum Domini*, to the inward life of the soule: thou hadst lived Eternally without woe, or feeling of any sickneſse or disease, in meere joy and delight, and besides without care and toyle: thy minde was as the minde of a childe, that playeth with his fathers wonders [: or workmanship], *no knowledge* of any euill will was in thee: no covetousneſse, no pride, no envy, no anger, but all a sport of Love.

20. Now behold: that you may once apprehend this: God took to himselfe *a particular Dayerwork* about Man; if he would have had him to have been Earthly, Beastiall, and Mortall; he would have created him on the *Fift Day*, with the other Beasts: And that yet you may well apprehend this; He created *but one Man*, with *the* * *whole Crosse in the Brainpan*, which signifieth the Number-Three: he was *both* Man and Woman, yet you are not to understand any woman, but a virgin wholly pure and chast; he had in him the Spirit of the Tincture of the Fire, and also the Spirit of the Tincture

* Adam *had the whole Crosse in the Brainpan of his skull. But now the Man and the Woman have each of them onely one halfe of the Crosse: thus*;

of the Water, *viz.* of Venus: he loved himselfe, and through himselfe [he loved] God: he could generate *Virgin-like* (out of his will, out of his Essences without paine, without tearing or dividing [his body]) such a Man as himselfe was; for he had *all Three Centres* in him: and as the Centre of the Eternall Nature was not torne nor divided, when the Spirit of God conceived his soule upon the Crosse, and brought it into the Wisdome; also as the Spirit of this world was not torne nor divided, when the Spirit of God breathed into him the spirit of this world, as an outward life: so he also was not torne or divided: for he had *a Body*, that could goe through Trees and Stones: if he had instantly gone on in the will of God, then had he brought *HIM* [*viz.* God] with him into the Great Wonders.

21. The Noble *Philosophers Stone*, was as easie to be found by him as any [p] other stone, and then he *might have adorned* the outward life with gold, silver, and precious Stones, Jewells and Pearles, all to his own joy, and to [the manifestation of] Gods deeds of wonder: he had not needed Beastiall Cloathing; for he went naked, yet clothed with the Heavenly Tincture: he had no such Members, as he might be ashamed of, as his Fall demonstrateth. This was his *Fall*: his soule Imagined after the outward Fire of the Out-Birth, after the spirit of this world, and turned himselfe away from God, and desired to live in his own property [or selfe]; and to be Lord; his will turned it selfe out from Gods will, and was disobedient to God, and desired the *Earthly fruit*, out of the Earthly Essences, and caused God to suffer the Tree of Temptation to grow, that he might trie what his Image would doe, and *did forbid him that Tree.*

[p] Mawerstein.

22. But his Lust was instantly gone after the Earthly Essences, Good and Evill, which the Devill did eagarly help forward, (as he doth still) till *Adam* was overcome, and went forth from the will of God, and suffered himselfe to be *wholly* captivated by the spirit of this world: and then all was done with him: the Heavenly Image became Earthly: the soule became captivated in the fire of Gods Anger: it had the heavenly Tincture no more, and could not eate of the *Verbum Domini* any more; it had turned it selfe away into the spirit of this world, and was gone out from Gods will into the Lust of this world: and so also at the *instant* of the Fall, the spirit of this world made the body wholly Earthly: the Paradise, with all Heavenly [q] knowledge retired into it selfe [and so departed from *Adam*], and the Deare Virgin of Wisdome remained standing in Griefe, till the *Word of the Lord* came againe, and looked upon [r] her againe with *the promise* of the Seede of the Woman, and then [r] shee passed into the light of Life, & now warneth Men of their ungodly wayes;

[q] *Wit, wisdome, and understanding.*

[r] *The Noble* Sophia.

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concerning which wee have mentioned at large in our former Writings, and also concerning [f]his Wife; therefore wee heere forbeare to write any further of it, and onely further shew you our Propagation as to body and soule.

[f] Adams *Wife, the Woman.*

23. Wee have [e] formerly mentioned: how the provocation between both kindes, Masculine and Feminine, to copulate, existeth; *viz.* out of *two* Governments [or Dominions] of one [onely] [u] substance: for when *Adam* could not subsist, then God let a sleepe fall upon him, and tooke *the one* Dominion, *viz.* the Tincture of the Spirit from him, & left him [*the other*, viz.] the Tincture of the soule, and framed a Woman out of him: But that shee *might have a soule* also, God took a Ribbe from his Body, with his flesh and bloud, and comprized *the soule* therein, but without power of further Propagation, [of it selfe], for her soule remained in Venus, being desirous of the Mans soule, even as the lower Dominion of the Three Planets under the Sun, which make Spirit and Flesh; desire the Three uppermost for their Life, as is before mentioned: so also is the Dominion *in the Man and the Woman:* for the Man hath the Tincture of the Fire wherein the soule consisteth, in his seede; and the Woman hath in her the Tincture of the spirit of this world, *viz.* of Venus, naturally so called, in her seede and Matrix. If it were not for the scoffers I could exactly demonstrate it in the Members of their Copulation: you would indeed wonder rightly why each are as they are: [x] *it shall be set downe in a Paper by it selfe*, for there is nothing without cause. Nature hath its own mouth, if it desire to have any thing, it maketh it selfe a mouth fit for it, and giveth a forme to that thing which it desireth, that it may fit the mouth, according as Nature liketh best. Observe this.

[e] *In the Ninth Chapter of the Threefold life.*

[u] *Being or Essence.*

[x] *Note.*

24. Now when the Seede is sowne, then not onely the sower soweth, but the Ground also, affordeth its *Essences* [or vertue] to it: the Man soweth soule, and the Woman soweth spirit, and both of them afford Body, and not the one without the other: the Tincture of the Fire hath indeed a Body, but it became very small in this corruption: and therefore the Nature of the Water (in *Venus*) must give a soft spirit to it: for the Man and the Woman are one Body, And Saint *Paul* saith; *If the Man have an unbelieving Woman* [to his wife] *and the Woman have an unbelieving Man* [to her husband] *let not the one forsake the other: for the Man knoweth not whether he shall save the Woman, or the Woman the Man.* Even as *Adam* saved his [wife] *Eve* who first eate the bit [of the forbidden fruit] for shee was a part of the Life out of his flesh and bloud: and the same spirit and the same soule which *Adam* had, and which *Eve* got from *Adam*, is *now* also in us in both kindes [or sexes].

25. Therefore ground your Judgement thus; When *the Man* soweth his seede, he soweth flesh and bloud, and the Noble Tincture of the soule; and *the Woman* receiveth that into her Matrix, and instantly affordeth to the Mans seede her Tincture of Venus, wherein standeth the Elementary Spirit, and that assumeth Saturne, and bringeth it round on the wheele about to Sol, and there the Naturall Life with the life of the soule is discloſed; for Saturne giveth it to the Moone, which breedeth it, and in a Circuit of all the Starres, maketh Essences therein: and then the Essences exist; and winde themselves about to Mars, which striketh up the Fire, and there count the *Signes* in the Heavens, how many houres each of them hath, and *double* that with two Kingdomes, and then you have the *Ground* of the Incarnation [or becoming Man,] and what is done every houre with the *Sulphur* [*viz.* with the substance which cometh to be Man] for Man hath yeelded himselfe over to the spirit of this world, and is fallen home to it: and so now *that Spirit* maketh an Earthly Elementary childe according to the Starres and their Dominion.

26. If God had not become Man [or been Incarnate], wee had remained *Beasts*, according to the Body, and according to the soule, *Devills*: and if wee goe not forth out of the house of our sinnes, wee are such.

27. And therefore God hath made his *Covenant* with us in Christ, that wee should be *new borne* againe in Christ: for he hath given up his life into Death for us, and hath brought our soule againe quite through the Eternall Fire, and turned it about, that so wee may see into the *Tenth Number* againe.

28. Christ saith [through the Apostle *Paul*] *All shall be tried by the Fire: let every one have a care that his works burne not, for so he shall suffer losse.* And know this, that at the End (when this world shall passe againe into the *Ether*) God will awaken the fire in the Centre, which is the Eternall [Fire], and will purge this floare: understand, it is the soules Fire: and so then if the soule have been turned into the will of God, then the *Holy Ghost* with the Divine Tincture shall burne forth from the soule, and the Tincture of the soule shall be taken into the *Majesty* of God; which the soule attracteth againe into it selfe, and that will be its refreshing and quenching, and so it will be able to *subsist* in the fire: But that soule which is turned back into this world, and that the substance of this world cometh to be in the fire, then the soule will be without God, for in the Abysse of this world is the *hellish fire*, and into that it must goe, and there eate what it had Cooked heere: *for every ones works follow them.*

29. And then they will say to the *Wise Virgins*, *O give us some of*

your

your Oyle: but the wise Virgins will say; *O no, least wee should want as well as you, and perish with you, Goe to the Merchants of this world,* to the Sophisters, *and buy Oyle for your selves:* But before they shall bethink themselves how the oyle is to be bought, and where it is to be had, *the Gates* of Heaven and Hell *shall be shut:* and upon that followeth the Eternity, and this Beeing [of this Created World] *passeth away.* Consider this, for there is no dallying with the Spirit of this Revelation: it concerneth body and soule: he that will see let him see, but he that will not, yet he is warned.

The Gates of the Great Misery and Lamentation, [shewing] ***How the Image in the Mothers Womb while it is yet a Sulphur*** [**viz.** ***an inanimate Lump or Masse***] ***is*** [y] ***destroyed: so that many an Image, according to the spirit is a*** Beast, ***also a*** Toade, ***and a*** Serpent, ***which afterwards appeareth plaine enough by its*** [z] condition, ***will and*** Conversation, ***and if it should not be helped againe by God in*** Christ, ***so that it be*** new borne ***againe, it must remaine so*** Eternally ***in its*** figure.

y *Infected or poysoned.*

z *Substance.*

30. Deare children in Christ; our purpose in revealing this, is not thereby to *reproach* Mankinde: it is the very Truth, wee have highly known it: Moreover, *Christ* the Mouth of Truth it selfe saith so, who calleth *Herod* a Fox, and the *Pharisees* a Generation of Vipers and Serpents: and the Scripture heere and there calleth the *Tyrants,* Lyons, Beares, Wolves, and cruell Beasts; and the *Revelation of John,* also *Daniel,* & the other *Prophets,* have deciphered the Potent Rulers of this World, by evill, fierce, and cruell Beasts; truly they have not meant thereby the Image *of God;* for that were not right, that God should compare his Image, which is Angelicall to such abominable *Beasts:* and yet he is the Truth it selfe, and out of his Mouth proceedeth no deceit or falshood, nor no untruth; and seeing he hath called the Rulers of this World so, therefore it is [spoken] concerning their Governments; for they raise Warres, Murther, & all Mischiefe in their Dominions: and *are those* devouring Wolves, Lyons, Beares, Foxes, Vipers, and Serpents, for they appeare so in the presence of God: though *outwardly* they have the Image of Man, yet the spirit of their soule is such a Beast; and upon that followeth

loweth Gods [a] *Predestination*: although God willeth that all Men should be [b] helped, yet he knoweth very well who *are desirous and capable* of any Helpe.

31. Wee doe not here shut up the Grace of God, from those that turne and become *New-borne* out of this Beastiall Condition: for Christ is therefore become Man, of purpose to help us, that we may come againe to the similitude of God: and *HEE* hath therefore brought our humane soule into the fire of the Anger of God, as into the Abysse of the Centre, into Hell, and into Death, where our soules lay shut up, and out of Death and Hell againe, into the Tenth Number, into the Eternall Tincture of God, upon the Grosse, from whence the soule Existed from Eternity, which appeared before the time of this World, in his Wisdome.

32. And you are to know, that *every soule* while it is yet in the Seede, is no * creature, but is in the Fire, or a Fire of the Tincture, and is a Will of the Creature; and it standeth yet in the *power of the Parents*, either to [c] quicken or destroy the Creature, which [to destroy] runs opposite against the order of the Creation, and is an abomination in the sight of God: and heereby is shewed you, that *such as the Tree is, such is the Fruit that groweth out from it:* yet the compulsion is not [d] wholly perfect, for the two Kingdomes, *viz.* Love and Anger, stand presently in the wrestling one against another: For God hath brought his love in Christ againe into the Humanity: and so it standeth in strife against the Anger.

33. But you must know, that a false *wicked seede* may well be forsaken: and if that come to be so, then the nature of the fire often figureth the Spirit of the soule in *a horrible forme*, which is not knowne in the outward Image, but onely in the [e] Evill Conversation and will; as is seene that every ones conversation is from his Abysse, and the Spirit of his soule is so in figure: for the Inward goeth outward, whatsoever the will in the Abysse is, *that the body doth*, and though he dare not do it openly because of disgracefull punishment, yet he doth it secretly, and hath continually a will to it, neither doth he account it any vice: for he knoweth not himselfe, but he himselfe doth that which he *judgeth* [to be *evill* in another].

34. And then secondly, wee give you to understand, that the outward Dominion (*viz.* the Spirit of this world) is also *in the seede*, while it is yet a Sulphur [that is, matter without forme or life], and in that [Spirit] hath the Constellation its Dominion, and it draweth also with it inwards the *Constellation* of the Starres, as they have [f] influence and infect or poyson a thing, & also make it Lovely, according as the Imagination is at all times: for every Starre is a seeking; a desiring (*viz.* of the [g] Wonders) according to its property:

[a] *Election.*
[b] Or, *saved.*
* *Living Creature.*
[c] *Awaken or enliven.*
[d] Or, *by necessitie.*
[e] Or, *false.*
[f] Or, *aspects.*
[g] Or, *to operate according to its property.*

perty: each of them desireth a *Life*, and the Elementary Sulphur, which is also desirous, longeth after the *desiring* of the Starres, and attracteth, or letteth that into it, and becometh pregnant therewith.

35. Now in the Starres there are *all the properties* of this world, whatsoever all the creatures are, that the Starres are, every one of them helpeth towards life, and to the Revelation of the wonders of God: for therefore they are brought into *Beeing*, because God would open all formes of Nature: and many of them make the property of a Dog in the outward Spirit of this world; many, of a Wolf, a Beare, a Lyon, a Fox, a Hare, a Bull, a Peacock, a Cock, also of a Toade, a Serpent, and so forth, after the *Condition* of all sorts of Creatures; and so if such a Starre be *fixed*, so that it have received the vertue of the Sunne through the introducing of the Spirit; then it is *powerfull*, and its Imagination presseth along in the seede, whereby a creature getteth such a property in the Elementary life and spirit, as well in Men as in Beasts.

36. And such an *Evill property* many times covereth the soule, and enticeth it from the will of God, so that it goeth out from Gods will: for it often cometh to passe, that the Image of God is in the soule (which desireth [or longeth after] God) and is captivated with such *an outward spirit*, which plagueth and tormenteth it: this you see and may know, by such as many times fall into foule and *hainous* sinnes and wickednesse (for the outward spirit casteth them headlong thereinto) & then *suddenly* they fall into such great sorrow and repentance upon it; that they sigh and turne and goe on towards abstinence [or amendment]; and that is a strong *Combate* of the soule against the Spirit of this world: for it often doth a thing, that it never had in its minde or thought, much lesse in the purpose to doe it, and yet is so suddenly entangled; [and overcome].

37. For when a Man is secure, and doth *not alwayes* stand in feare, and trembling before the anger of God, then the Devill *slippeth* into the Spirit, and looketh narrowly when there is in a Man any evill Constellation of his property and Starres, and so casteth a Man headlong into an *unexpected* fall, into Wrath, Murther, Whoredome, Theft, Poysoning and Death: this is *his Art, which he is most diligent in. *The Devills.*

38. For *the outward life* is fallen quite under the power of the Starres, and if thou wilt withstand them, thou must enter into Gods will, and then they are but as a shadow, and cannot bring that to effect which they have in their power: *neither doe they desire it*, but the Devill onely desireth it: For the whole Nature boweth it selfe before the will of God: for the Image of God in Man is so

powerfull

powerfull and mighty, that when it wholly casteth it selfe into the will of God, it overpowreth Nature, so that the Starres are *obedient* to it, and doe rejoyce themselves in the Image: for their will is, that they may be freed from the vanity, and thus are kindled in Meeknesse in the Image, at which the Heaven rejoyceth, and so the Anger of God in the Government of this world is *quenched*; for when that is burning, Mans wickednesse is guilty of it, in that Men kindle it in the Spirit of this world.

39. For a false wicked *malicious Man*, kindleth the Elements, for he casteth his evill power and falshood into them, which the Wrath of the Abysse devoureth, and *thereby* groweth stirring and working: which otherwise the Love, in the meeke life, would keep back: but if the Wrath of God be *strong*, then it over-powreth this world: and then saith the Prophet from the Spirit of God; *I will let my Wrath come upon you which will devoure and destroy you.*

40. For God is nothing but *Goodnesse*, and willeth not the Evill: he warneth Man beforehand, that he should still the wrath by turning and going out from the Anger; but when this is not done, then he suffereth that to come, which Man hath *awakened*, viz. Warres, Famine, pestilence: Now God doth not this, but Man himselfe, which maketh Warres, and the Heaven withdraweth its fruitfullnesse, and the Spirit of this world kindleth it selfe in the hellish Poyson and Wrath, and so *diseases* and the *Pestilence* come forth, which God is *not* guilty of: but Man hath awakened them, and they devoure him: for thereby the Anger is sharpened, and getteth a Longing to devoure: for Men awaken it in their wickednesse and *Malice*, and kindle it, whereas otherwise it would be at Rest.

41. You must understand it, thus; *Adam* hath left it us for an Inheritance: if he had continued in the will of God; the Anger, had *not touched* him, to Eternity; and then the Devill had been shut up in the Wrath: and therefore he hath wrestled with Man, and throwne him into sinne, so that he hath awakened the Anger in the spirit of this world, in which the Devill is *the Great Prince*, and increaseth his Kingdome with the Soules of Men: and thus *the Devill is a Prince of this world:* or else he could not touch a flie, or move a leafe, if Man had not kindled the property [and working] of the Anger: even as he is *altogether voyde* of strength, in a time when Men are vertuous and honest: and therefore he driveth men so eagarly to *unchastity*, for he knoweth well what he getteth by that, and what abilitie it hath in the Incarnation [or Mens coming to be] and what fine spirit is begotten out of a false will [and *unchastity*], to which [Spirit] he hath a Great accesse and Power.

42. And then thirdly, wee give you to understand, from a true ground, what the Great *secret* Mystery of the Anger, and of the Devill

vill, is; for wee demonstrate it to you thus; There are *two sorts* of Dominions in Man, even while he lyeth in the seede, inclosed in the Mothers womb: as in *two* Tinctures; one out of the Eternall Matrix, as the Tincture of the soule, and the other out of the Centre of this world, as from the spirit and life of this world. so that often a *whole false* soule is figured (according to the Devills will) and so is captivated by the Anger: and then also the Spirit of this world, (if it be in a good Constellation at the time of the *Spirits awakening*) oftentimes figureth a very friendly, lovely, outward Spirit, which can give good words cheape enough, and yet its soule is a Devill: He giveth sweet words with his mouth, and the spirit of his heart is Poyson, and he *thinketh onely how to doe evill* or mischiefe, and that with a pretence of faire carriage to hide it: and such a one dwelleth in *two* Kingdomes, *viz.* in this world, and with the Devill: He doth not believe in any God at all: for he accounts himselfe a God: and although he liveth in the History as an *Hypocrite*, as if he were the childe of God, that he doth for a shew; and so the Devill tickleth his heart, so that he supposeth, the Kingdome of God consisteth in an *Historicall knowledge*, if he can tell that there is one God in Three Persons, and that God became Man, and hath turned his Grace and favour towards us, then he is a Christian, and the childe of God [enough].

43. Some ascribe to the Sophister, [h] *power and authority to forgive sinnes:* but he that is a Sophister, and attributeth such a power and authority *to himselfe*, without the will of God, without entring with his will into God; Hee is the Devills and *Antichrists Priest*; as well as the Hypocrite, which hangeth on the History, and accounteth the knowledge [of that] for *Faith:* No Sir: Righteousnesse and truth must follow Faith, and although the Devill in the outward Spirit (being Evill in respect of its Constellation) assaulteth Man, and often *overthroweth* him, yet the Heart suddenly desireth righteousnesse and truth againe, and is at variance with the Devill concerning the sinne committed.

[h] Jus Divinum

44. But a false *wicked soule* careth not for righteousnesse: if it can but cover its sinne, then it is well enough; it seeketh meerly to *deceive*, under an outward appearance, which it carrieth about in the hypocriticall spirit of this world: its *holinesse* is a meere outward shew, and it knoweth not the will of God at all: but it supposeth the will of God consisteth in *Ceremonies:* but the Ceremonies are [i] of this world, and are but signes, that the simple Laity [or common people] might consider what God hath to doe with Man.

[i] Or, *in.*

45. The *Covenants* of the most precious Testament, which the Hypocrite useth for a shew, are no benefit to him: he doth but provoke God to Anger, in that he will goe about to make God a dissembler, to cover his own wickednesse.

46. O thou *Antichristian* World! What mischiefe hast thou done with *thy Ceremonies*, in that thou hast set them in the place of God: if thou hadst declared to sinners Gods Anger and Punishment, and the Devills false Lust, and how a sihner must goe forth from his sins into the will of God, and with true sorrow and *Repentance*, in a right trust and confidence, be borne againe in God; and that God onely seeketh and would have the Abysse of *the Heart*, viz. *the soule*; and that all false and wicked lusts and desires must be removed out of the heart: * O *how well* hadst thou taught.

* *What good Doctrine had that been.*

47. But the * *Councills* have been brought in, onely that thou mightst be *Lord over Silver and Gold, and over the Soules*, Mindes and Consciences *of Men*; and so thou art indeed *the Antichrist* in thy hypocrisie and appearing holinesse: thou hast Instituted Ceremonies, and Glistered in Imitation of *Aaron*, but why doe you not live in the obedience of *Aaron* towards God? Every one looketh upon the fine hypocriticall performance of the work, and his heart is carried away towards the hypocrisie, and supposeth, when it keepeth or celebrateth the *Ceremonies*, that it is an *attonement* of the Anger of God: But it is *Idolatry*, and that which entangleth the heart, and leadeth it captive in the hypocrisie: It were better to use *no Ceremonies*, but barely to performe the expresse command of God, which he hath left us in his *Covenant* and *Testament*: The Congregation of Christ can well found forth, and sing of Gods deeds of Wonder, but best of all in the [1] *Mother Tongue*, which every one understandeth, and can lift up his heart and soule therein, and so the whole Church or Congregation of Christ as one Body exulteth in God, and singeth of the Wonders of God, which doth stirre up attention and consideration, which in a strange or forraine Language is but *hypocrisie* and ostentation, whereby Pride will vaunt it selfe, for it alwayes appeareth very willingly in a seeming *Divine* posture in hypocrisie: for the Devill is such an *Idoll*, for he mocketh God his Creator therewith, and so painteth forth the Antichrist before the face of God, that God shoul see, what a Potent Lord and Prince he is, who can shine, as the Majesty of God shineth; and so he maketh such a Glistering in mockery to God, and bringeth the soules of Men into the Glistering [hypocriticall *shew of Holinesse*].

[1] Or, *Native Language.*

48. O thou Proud and Covetous *Antichrist*, what hast thou done, that thou hast thus brought thy selfe and many thousand soules away from God to thy own Glistering Pomp? how wilt thou be able to subsist, when the Bright Countenance of God *appeareth*? where will thy poore soule turne away in thy Glistering Hypocrisie, when the Day of *Judgement* shall come? Seeing *all must passe through the Fire*, where will your own appearing holinesse remaine? will it not remaine

remaine in the Fire? For no soule can reach God, unlesse it be turned into the will of God, and be Regenerated in God; else there is no subsisting in the Fire.

49. For the soule *must be tryed through the Fire*, and must not be turned in any whither, but into great humility, into the Love and [m] Mercy of God in the Humility of Jesus Christ; it must bring Christs Body, and stand in the wisdome of God, that must be its Body, else it will not be acknowledged for *Gods childe*: for it must be as pure as it was when it was Created upon the Crosse: it must be Regenerated upon the Crosse of Christ, and enter with Christ in the flesh and bloud of Christ, through the death of Christ, through the Anger of God, into the *Vinth Number*, as into the Tincture of the Eternall Divine Fire, and there it standeth as a Creature before the *Tenth Number*, as before the Holy Number Three, and humbleth it selfe before the Number Three, and the Majesty of the Number Three embraceth it as a deare childe: So the Humility is the food and strength of the Majesty, out of which the *Brightnesse* goeth forth from Eternity to Eternity.

[m] Barmhertzigkeit.

51. Where wilt thou Hypocrite remaine, with thy Glistering *Lustre*, which is generated out of Covetousnesse and Pride? O yee Children of God, *Goe out from this Whore*, shee standeth on the Devills Stage, and is carried in a shew of Triumph, to Gods disgrace and contempt.

The Great Open Gate of the Antichrist.

52. Hearken and see thou poore soule, wee will shew thee *the very Antichrist*, who domineereth over the whole world: whom God hath made knowne to us that thou mightest see him: for thou hast hitherto *accounted him a God*: but now his shame must come to light: for he is so secret that none know him, unlesse they be borne of God, so that they apprehend Gods Essence and Will, otherwise he remaineth hidden in every Man: for there is none but hath him, and carrieth him *in his Heart*: yea if one be a childe of God, and yet hath not the deepe knowledge of God, he [n] *hangeth* still to him: for the Devill hath insinuated himselfe in the forme of an Angel into him: therefore mark what heere followeth, for it is *the Number of the Seaventh Seale*, and [o] declareth the Eternall Day.

[n] *Dependeth still on him.*

[o] Or, *maketh knowne.*

53. Observe it yee children of God: For I my selfe formerly before the time of my high knowledge, did thus *reverence* and honour him, and supposed it was [according to] Gods will; for I was taught no otherwise, and the whole world is in the same conceit; though that doth not hurt the Ignorant, but that he may be saved in his simplicity well enough, yet God will *reveale him in this last*

time. For heere the Devill will loose his Sting, in the Children of God, into whose hearts this knowledge shall spring up: for it is the Right Steele wherewith Gods Love-fire is Struck, and whereby the soule *receiveth Christs Body*, and is borne in God: for the soule needeth *no other* Birth, but a returning and entring into God.

54. Behold! thou poore wounded soule, thou standest and *Prayest* thus; *O God, forgive mee my sinnes, let thy Anger cease, and receive mee into thy Grace:* and it is very well done: but thou understandest not how God receiveth a poore sinner: thou supposest it is, as when thou comest before the Prince or Judge of the Land, and
p *Pardoneth.* hast forfeited thy life, and prayest him, and he p forgiveth thee thy misdeed of grace, and so thou art quit and freed: But thy *sinnes* fly in thy face, and thy heart accuseth thee, that thou art yet *guilty* of the Punishment: And just thus you come also before God: and so many hypocrites are thereby generated: you suppose, God in his Essence and Spirit taketh your sinnes away from you: doe you not know what the Scripture saith: that *All our works shall follow us?* And if it shall happen, as aforesaid, then God must move himselfe upon every ones will and purpose to call upon him, and cast away his sinnes from him, and yet from Eternity God hath moved himselfe *no more but twice*; once with the Creation of the World and all
q *Or, Incarnation.* Creatures; and a second time in Christs q becoming Man, and there the *Heart of God* moved it selfe. [Note, the *Third* Time God will move himselfe in the power of the Holy Ghost through the Mouth of Christ at the *Last Judgement Day*, when all shall returne againe into the Ether; The *first* Moving is according to the Father; the *second* according to the Sonne; and the *third* according to the Holy Ghost, otherwise he moveth himselfe *no more in Eternity*].

55. Behold! when God forgiveth thee thy sinnes, when thou callest upon him, he taketh nothing away from thee, neither doth he flie downe from Heaven into thee: *for he is from Eternity in thy soule*; but in his own Principle; thy soule as to him is onely gone out from his Principle, understand, out from the Holy Will in the Majesty, into the Anger. Now in the Anger thou wert in the Eternall Death, and the Man Christ, who is God and Man, hath made a passage through the Death and Anger, to the Majesty of God; you need onely to *turne*, and goe through that passage, through the death of Christ, through the Anger, into the Majesty, and so you will be embraced as the most beloved Angel, that never committed any sinne: also no sinne will be knowne in thee, but Gods deeds of Wonder only, *which must be opened in the Anger*: for the Love hath nothing to doe with that fire [*viz.* the Love cannot open the Wonders of the Anger], neither doth it mix it selfe with the r Fire, but flyeth from it.
r *Viz. The Fire of Wrath.*

56. Now

56. Now therefore when you *Pray* thus: *O God! forgive mee:* you alwayes doubt becauſe of your ſinnes, whether God will heare you, and come into your heart. Behold! doe not doubt; for by your doubting you deſpiſe and contemne the Majeſty: it is alſo a ſinne, but caſt all your ſinnes in generall upon a heape, and come [f] confidently, with your deſiring ſoule, in humility, to God, and enter into him: doe but *turne your ſoule* out from the will of this world, into the will of God: caſt your ſelfe, with your whole Reaſon, and all your Thoughts, into the will of God; and although your heart and the Devill ſay utterly No; yet make your outward Reaſon dead, and enter in with *force*, and continue ſtedfaſt: looke not back, as *Lots Wife* did, who *was turned* againe into Sulphur, and *into a Pillar of Salt*; but ſtand faſt; let the Devill, and the Spirit of this World, and alſo thy heart, with fleſh and bloud, ſtruggle [what they will], yet give no place to reaſon; when it ſaith, *thou art without God*; then ſay no, *I am in God*, I am in Heaven in Him, I will not in Eternity depart from him: The Devill may keepe my ſinnes, and the World this Body; yet I live in the will of God; his life ſhall be alſo my life, and his will ſhall be my will: I will be dead as to my Reaſon, that *HEE* may live in Mee; all my doing ſhall be his doing: give thy ſelfe up to him in all thy *purpoſes*; whatſoever thou takeſt in hand, commit it to his pleaſure and government, that all may be done [t] in his will: Behold! if thou doeſt thus, all evill Luſts will depart from thee: for thou ſtandeſt faſt in the preſence of God; and the Virgin of his Wiſdome leadeth thee, and [u] *openeth to thee* the way to Eternall life, ſhee warneth thee of the evill or falſe wayes, ſhee alwayes driveth thee on to abſtinence or amendment and ſubmiſſion or reſignation.

[f] Or, *earneſtly.*

[t] Or, *according to his will.*

[u] Or, *diſcovereth.*

57. But that you have ſo great obſtacles and hindrances of doubting in this way, is [cauſed by] the ſtrife of the ſoule againſt the Devill, who layeth himſelfe in the way as a filthy ſwine, therefore caſt thy ſinnes upon his neck, and doe not doubt; and if thou canſt not leave that [doubting]; then reach with thy ſoule into God: *for God is in thee:* Chriſt hath opened the Gates into his Father, doe but enter in, let nothing keepe thee back: and though Heaven and Earth, and all Creatures ſhould ſay, thou canſt not; beleeve them not, goe forward, and *thou wilt ſuddenly get in*, and as ſoone as thou comeſt in, thou getteſt a new Body on to the ſoule, that is the body of Chriſt, which is God and Man, and thou wilt afterwards have eaſe and refreſhment in thy heart, thou wilt get one that will draw thee, and ſet the falſhood of the World before thy eyes, and warne thee of it.

58. Therefore obſerve; there are many that thinke with themſelves, ſaying, I will pray to God to take away my ſinnes from mee, that

that I may be releaſed of my old ſinnes: and when it cometh to paſſe, that they attaine the Love of God, they thinke the old ſinnes are paſſed away and *forgiven*; [ſaying] I may now ſinne anew, I will afterwards Repent once againe, and caſt the abomination away from mee: Indeed that were a good way, if the purpoſe were at hand: But heare, when thou goeſt out from the Love of God, then thou haſt *all thy ſinnes*, which thou haſt committed all thy life long, upon thy neck againe: for thou turneſt back againe into the houſe of ſinne, and forſakeſt God; thou goeſt out from God into the Kingdome of the Devill, and thy Works follow thee, whither ſoever thou goeſt: the Purpoſe cannot helpe you, unleſſe you *goe on* in your Purpoſe.

59. Or doe wee alone ſay this? doth not Chriſt ſay? *When the uncleane Spirit goeth out from a Man, he walketh through dry Places, ſeeking reſt and finding none; and then he returneth againe into his houſe, and when he cometh there, he findeth it ſwept and trimmed: and then he goeth and taketh with him ſeaven other Spirits, which are worſe then himſelfe, and entreth in, and dwelleth there, and ſo the laſt* [*condition*] *of that Man is worſe then the firſt.* Doe you underſtand this [ſimilitude]? You have driven out Sathan, and have cleanſed your heart, and have well ſwept your houſe of ſinne and trimmed it: and now when you are ſecure and careleſſe, then cometh the Devill with all the *ſeaven formes of Nature*, and ſlippeth in, and thruſteth the old worldly Luſts into thy Heart againe, out of which all wickedneſſe and blaſphemies are generated: for *he dwelleth* in thoſe ſeaven Spirits, and tickleth thy heart therewith, and deceiveth thee *ſeaven times more*, and ſo thou yeeldeſt to him, and falleſt from one ſinne into another: and then he bindeth the poore ſoule faſt to the ſinne, and letteth it not runne after abſtinence or amendment, but bringeth it into *fleſhly Luſts*: and when the ſoule beginneth to ſtirre [or ſtruggle]; he ſaith, *to morrow, to morrow*, ſo long till he get the Veniſon.

60. Therefore it is ſaid; *Wee muſt ſtand ſtill*, and watch: *for the Devill goeth about, as a roaring Lyon, ſeeking whom he may devoure*: he cometh at all houres before the doore of thy Heart, to ſee whether he can get in or no: for it is his beloved Lodging; he hath *no reſt* in Hell: but in the ſoule of Man he hath joy and *pleaſure*; he can therein open his malicious Wonders, wherewith he may ſport himſelfe after this time alſo, wherein he taketh his pleaſure; for Hell and the Anger of God deſireth that.

61. Againe, you ſee how the Great Whore of Babell hath ſet her ſelfe up in this her play *of forgiving* [ſinnes]; ſhee boaſteth of the *Keyes* of *Abſolution*: that ſhee can forgive ſinnes; and boaſteth of the *Apoſtolicall Keyes*, and maketh ſale of ſinnes for money; and uſurpeth that from Chriſts words; *Whoſe ſinnes yee remitte, &c.*

62. Now

62. Now I would faine know; How the sinnes of the Repentant sinner, who casteth himselfe into Gods will, and who goeth forth from this worlds Reason into Gods Mercy, can have his sinnes *retained:* and much more would I faine know; how one sinfull Man, can fetch another out of Hell into the Kingdome of Heaven, *when he cannot get in himselfe*, and goeth about onely to make the Devill proud with his covetousnesse; in that he selleth the Forgivenesse of sinnes for money? Whereas all sinnes are drowned onely in Christs New Body, in Christs flesh and bloud: and *Isaiah* saith in the Person of Christ: *I Treade the Wine-presse alone: and I alone blot out your sinnes, and none besides mee:* But if it were true which *Antichrist* boasteth of; then one Devill must drive away another: and then, what were become of the New Regeneration in Christs flesh and bloud, whereby our soules are brought into God.

63. If it could possibly have been that God might have taken away *Adams* sinne in such a manner, God had not [needed to] become Man, and so have brought us into God againe; He might rather have forgiven *Adam* his sinne, as a Prince pardoneth a Murtherer, and granteth him his life; No Sir, *you your selfe* must goe out from sinne, and enter into the will of God: for God doth not stand by as a King, and forgive sinnes with words: It must be power; you must goe out from the Fire into the Light: for God is no Image for us to stand before, and give good words to: *but he is a Spirit, and penetrateth through the Heart and Reines*, that is, *Soule and Spirit:* He is the Fire of Love, and his Centre of Nature, is the Fire of Anger: and if you were in Hell among all the Devills, yet then you are in God: for the Anger is also *his*, *it is his Abysse*; and therefore when you goe out from that, you goe into the Love of God, into the Liberty that is without source [or paine]. note

64. There is no other forgivenesse [to be] understood, but that thou goe out from [the will of] this world, and of thy flesh, also from the Devills will, into Gods will: and then Gods will receiveth thee, and so thou art freed from all sinnes: for they remaine in the Fire, and thy will in the Tincture of God, which the Majesty enlighteneth; All is neere thee; thy sinnes are neere thee; *but they touch thee not:* for as wee have mentioned to thee before, the Still Eternity is a Liberty: but yet doe not thinke that it will take away thy sinnes from thee into it selfe, as also thy abominations and wickednesse; but they belong to the Anger of God, there they must swimme, and be bestowed on the Devill: but they stand *beneath* thee in the Centre, and thou art as a faire sprout [and fruit] which springeth up forth through the Anger, to the Love [fire] and to Gods deeds of Wonder: and yet the Anger is not in God, but in the *Abysse*; and when the Devill lifted himselfe above God, then he

went

went into the Abysse, and became Gods *Footstoole.*

65. The Text in *Matthew*, Chap. 16. vers. 18, 19. hath another understanding in it: *The Temple of Christ*, (viz. Christs children,) *is Christs Bride*, he hath adorned her with his faireſt Ornament: and as he hath loved us, and brought us through himselfe into God his Father. *so wee should love one another*: and when a sorrowfull Repentant Man cometh, which will yeeld himselfe into the Congregation of Christ, and desireth Christ, him the Congregation should receive; for Christ hath received him: and so wee are *all one body* in Christ: and as one Member preserveth and loveth the other; so wee should receive the poore converted sinner into our Congregation, and in the Place of God, *make knowne* to him the forgivenesse of his sinne, and lay our hands upon him, and make him partaker of our Body and Congregation; and so our spirit and vertue or power, will rest upon him, as is to be seene by the Apostles of Christ.

66. And when we receive him into the Congregation of Christ, then he is [become] our Brother; when wee say, thy sinnes are forgiven thee, then they are drowned in the Bloud and Death of Christ; and he is a Member of us: wee take not away his sinnes from him, but *Christ in us* drowneth them in his bloud through our and his × Faith; When wee lay our hands upon him, and pray over him, then wee, with our will which is [given up] into God, penetrate into his Will; and bring him into our will, as into one [and the same] Body in Christ, to the Father: his will becometh our will; for he giveth up himselfe through Christ into the Bride, as into our Will, *which is also Gods will*; and wee receive him with good cause, into our Love, into our Will, and sinck our selves downe in him through Christ into God: *thus wee forgive him his sinnes*; for wee are the Congregation and Bride of Christ, whom he loveth, and what we doe, that doth Christ in us, and God in Christ: it is all one, Christ is ours, and God is Christs; and the converted sinner is ours, and Christs, and also Gods; wee live in one body, and have one Spirit, and are one flesh: and as wee enter into the Will of God, so wee also take *our Brother along with us*: wee cast the sinnes away behinde us into the Fire of Anger: but wee live and flourish in God: *wee have the Key of Heaven and of Hell*: when wee make knowne to a sinner his sinnes, and he will not be converted, then *wee binde him up in the Abysse*; for wee passe through and shut it up, and then he must swelter in his sinnes: and then the Devill *buffetteth* him, when wee draw him no longer with our word, *which hath power*, then the Devill draweth him: but if he turne at length, *then wee have power*, to take him away from the Devill againe, and (through our Spirit) in Christ, to bring him into God.

× *Earnest desire.*

67. Behold! such a power *Christs Bride onely* hath, and none else; and

and if it were so, if a Man were in a Wilderneſse: where he never could meete or see any Man: and did turne himselfe away from sinne into Christ, and did desire and long after our society, when he cannot possibly come to us; and though wee did never know of him, yet nevertheleſse, since he casteth himselfe into our society [*by his desire*], wee take him *along* with us through Christ, to the Father, and thrust his sinnes quite away behinde him, and spring up with him out of one and the same [y] ground: for Christs body is the Ground of our soules, wherein he groweth and beareth faire fruit *in Ternarium Sanctum.*

[y] *Field or soyle.*

The Highly Precious Gate.

68. Now saith Reason; How can *Christs Body* be our Body? Is he a Creature? How can wee dwell in the Body of Christ?

69. Behold O Man, *Adam* was our Father, and also our Mother: Now wee have all of us *Adams* flesh, soule, and spirit; for wee are all begotten out of one and the same flesh, soule, and spirit: and are all of us Members of him, (as the branches are Members of the Tree) and he brought us into *Death.*

70. *Hee* had the faire Virgin of the Wisdome of God in him; which is *every where*, and is the fullneſse of all things, as God himselfe is, which he lost: he should have left it us as an Inheritance, yet he went out from it: *but* the second *Adam*, *Christ*, came forth from God, and was the Heart of God, and had the faire Virgin in him; *he* tooke our flesh and soule into his Virgin, and that became flesh, soule, and spirit: flesh of our flesh, and soule of our soule, and yet remained God; our flesh stood in Christ *in Ternario Sancto*, *he* received from us [z] in the Virgin of God, the Eternall and also the Earthly Flesh: though indeed it was onely the *Earthly source* [and *property*] for nothing that is corruptible entereth into God.

[z] Or, *into.*

71. When the *Word* [a] came into the Flesh, it then became Heavenly, as in *Adam* it was become Earthly: for the flesh of Christ was in the Eternall Will brought into the Word, so that the flesh and the Word was *one* undivided *Person:* Now [b] the businesse is done in the Eternall Will, out of which *Adam* was gone away, and God brought us, in the soule of Christ, into that will againe.

[a] *Became or was made.*

[b] Or, *the matter is about the Eternall Will.*

72. Now *Christs* soule is our soule: for it is *Adams* soule, and Christs flesh is our flesh: for he tooke it on him from our Humanity, and the faire Virgin of God in Christ, is our Virgin: for Christ hath put the same into our soules: and so now if wee give up our selves wholly into Christ, then *Christ liveth* in us, and wee in him: though the outward mortall Body hang to us, yet Christ liveth in us, and will at the End of the world present us, wholly pure without blemish, in his flesh.

73. Thus wee are *one body* in him: for *he* is our body in God, and *Adam* is our body in this world: there is no such grosse untoward body in God, but a body in power, with heavenly flesh and bloud, where our will is, there is our heart also; God is in us; and when wee enter into his Will, then wee put his wisdome on to us, and in the Wisdome, *Christ is* a *Man*; thus wee enter into his humanity, and are *a New Man* in the life of Christ, in the soule of Christ, in Christs flesh, in the Tincture of Christ, in the Majesty of Christ, and Christ is in his Father, and his Father is the Eternity, *and the End of Nature.*

74. And whither wilt thou goe further, thou poore Man? let not the Devill and Antichrist befoole thee: *No Man* hath any power in God, unlesse he be in the Will of God, in Gods Love in Christ, and then he hath the soule and flesh of Christ: but if he have that, then he is not a covetous wretch, nor a flattering hypocrite, and one that selleth the Kingdome of Heaven for money, as *Simon Magus offered to give Money to* Saint *Peter, that he would give him the power, that on whomsoever he laid hands, they should receive the Holy Ghost: then saith* Peter: *Be thou accursed with thy Money: Dost thou suppose that the Gifts of God will be sold for Money?*

75. And where then have you your Power and Authority yee Sophisters, to sell the Kingdome of Heaven, and usurp it into your power? yee are not Christs disciples, but the disciples of Antichrist, the whore of *Babell, No Priest* is capable of the office, unlesse he be in the will of God, his Absolution is no Absolution; but the Congregation of Christ, to whom he giveth up himselfe, Absolveth him: the *Sophister* is as usefull to the Church, as a fift Wheele is to a Wagon.

76. Thou Sophister, how wilt thou impart the *Mysterium Magnum*, which thou hast not; The Congregation or Church hath it, and the Repentant sinner that cometh to thee hath it, and thou art a Sophister, and art fitter to be in a *stall* of Oxen, then in the Church: How can the Devill Absolve a sorrowfull Sinner? And thou onely serveſt thy [c] Idoll the Belly.

77 O thou blinde world, how art thou blinded? thou supposest thou oughtest not to dare to meddle with the [d] *Mysterium Magnum*, and that thou art not capable of it; and that the [e] Priest onely is capable of it: but if thou art in Christ, thou hast *All free* [unto thee], thou hast his Covenant [together] with the *Baptisme* and *Sacrament*, and the Body and bloud of Christ therein: but the Covenant belongeth to the Beleevers, and not to the Sophisters, Christs disciples and againe their disciples and successours have baptized: and the Beleeving Church or Congregation have broken bread in Houses, and where they could, and have fed upon the body and bloud of

[c] *Belly-God.*

[d] *The Great Mystery, the office of the Ministery.*

[e] *Those that call themselves Divines and Ministers.*

of Christ: the *Temple of God* was every where; whereſoever Chriſtians were met together.

78. Wee doe not mention this, for the Pulling downe of Churches, in which Chriſts office is Exerciſed; but wee ſhew you the *Hypocrites*, who binde you wholly to them; that you may goe out from them, and goe to the Congregation of Chriſt, into the Temple of Chriſt, and that you may not reſt ſatisfied meerly with the *Church of Stone walls*, for they are onely a heape of ſtones, which is a dead thing: but Chriſts Temple is Living.

79. Yee are all conſented about the Church, and goe diligently thither, but none will enter into the Temple of Chriſt: But pray goe into the Temple of Chriſt, and then of dead you will *become Living*: there is no other Remedy, neither in Heaven, nor in this world, it muſt be ſo, or elſe you remaine in Darkneſſe.

80. Not that wee judge ſo rigorouſly, *for the will of God ſtandeth open for All Men*: by what name ſoever they are called: A *Heathen* may be ſaved, if he turne to the Living God, and with true reliance, yeeld himſelfe up to the will of God, for then he cometh into the will of God, though he knoweth not what the Kingdome of Chriſt is, and in the will of God, there is the Heart of God, and Chriſt hath the Heart of God in him; for *ſuch a one doth truly Beleeve*: yea one that is Dumb and Deafe is ſaved, that never heard of God at all: if he incline his Imagination unto obedience, into the will and righteouſneſſe of God.

81. *Who will judge ſuch a one?* Wilt thou Sophiſter doe it? thou who makeſt [*Articles of*] *Faith* out of opinions? what need opinions? Opinions are not the Spirit of Chriſt, which is a quickening Spirit; but Chriſts Spirit teſtifieth to our Spirits that wee are the children of God: *it is in us*, what need wee then ſeeke ſo long after Opinions: wee ſay, that in *all* [ſorts of] opinions *there is Hereſie, as alſo Antichriſt*. But if you have the words of Chriſt, cleave to them ſincerely, not *onely* to the Letter, but to the Living Word, which is God and Man, *that* is the Scripture which you ſhould reade and preach *out of Chriſts Spirit*, and not out of conjecture; but if you cannot apprehend that, why then doe you teach ſo much, and contrive Opinions; doe you ſuppoſe God to be a lyar, as you are? that he ſhould hold your invented Opinions to be *his Word*, whereas you are but *dead* to God; he that hath an Opinion whether a thing be or no, he is in doubt: Now *doubting* is not *Beleeving*; but is a dangerous way to goe.

82. But now the troubled ſoule, which is thus toſſed too and fro, from one conceit and opinion to another; when it perceiveth every one to cry out: *Heere is Chriſt, heere is Chriſt; follow mee*; the other party are Heretiques, and ſpeake from a falſe Spirit: the ſoule

then asketh, to what party shall I turne and apply my selfe? whither shall I goe that I may heare the *right Gospel preached?* Where shall I finde Christ? they all curse and judge one another: and yet I heare them all speake *from the Bible,* and confirme their doctrine from *thence,* and teach the way of God: What shall I doe? for I finde them to be so spitefull and bitter one against another, and they ride up and downe in the Hearts of Princes: and stirre up warres and persecutions for the cause of *Faith and Religion*; and [f] deliver one another up to the Devill, and say one of another, that the Devill speakes out of this and that Man; Hee is a *Heretick*, flie away from him.

[f] Or, *Excommunicate one another.*

The Gate of Immanuel.

83. Behold deare soule, How faithfully Christ warneth us concerning *these times*, concerning which we have been hitherto blinde: For these *false* selfe-erected *Priests* will cry out and say: *Christ is in the Wildernesse*: another of them will say, he is not in the Wilderneſſe, *he is in the Chamber*; or he *is in the field*; and another againe will say No; he *is here or there*: or he is in the Supper, or in the Baptisme: and another will say, he is not in them, they are onely signes, and symboles: But Christ saith, *Beleeve them not, and goe not forth*; *for as the Lightening shineth from the East to the West, so also shall the coming of the Sonne of Man be; for where the Carcasse is, thither the Eagles gather together.*

84. Christ saith; *I am the way, the truth, and the Life; none cometh to the Father, but by mee: I am the doore to the sheepfold, and am a Good Shepheard; but all that came before mee in their owne Name of themselves, are Theeves and Murtherers, and seeke onely to robbe and steale; for they seeke their own honour; but I seeke not my own honour, but my Father honoureth mee, and they dishonour mee: I am the Light of the world, whosoever followeth mee, shall have the Light of the Eternall Life, my Father will give the Holy Ghost to them that pray unto him for it; when he shall come, he shall leade you into all truth, for he shall receive of mine and make it knowne unto you: take no care for your life, for my Father careth for you: for where your heart is, there is your treasure also.* [Therefore let your heart and minde be in the will of God, and then your treasure is there also].

85. Which is as much as to say, Run not after the selfe-erected Teachers, who teach from the Historie without the Spirit of God: if they can speake a little in a strange Language, then they will be Teachers, and teach out of Art and vaine-glory, to exercise their Eloquence, wherein one flattering Hypocrite helpeth forward the other, especially where much money and honour may be gotten in the

the *Office*: Christ said; *I seeke not my own honour: my kingdome is not of this world:* but they Teach that Christs kingdome is in the Historie [*viz.* in Art, in Eloquence, in the Universities, in Synods and Councills]. But Christ said to his Disciples: *The Holy Ghost will receive of mine, and make it knowne unto you, and bring into your minde all whatsoever I have spoken*

86. Thus deare children of Christ, let none run after contentions, controversies and disputations, they all say the truth one of another; for they are all growne out of one and the same Tree, and they are at variance about the Booty and § Prey of *Antichrist*, whose *End is at hand:* Turne away your heart and minde from all contention, and goe in very simply and humbly, at the doore of Christ, into Christs sheepfold, seeke that, in your Heart; you need not much disputation: pray to God the Father, in the Name of Jesus Christ, upon his promise, that he would *open your heart* through his holy Spirit, turne with all diligence into him, let all goe whatsoever maketh a fine glistering holy shew in the heapes of Stone, and enter into the Temple of Christ, and there the *Holy Ghost* will meete you; yeeld your selfe quite up unto him, and he will open your Heart, and bring into your minde, all the merits and benefits of Christ; he will open your *understanding*; and bring into your minde whatsoever Christ hath spoken, for he shall receive from Christ, and *make it knowne* unto you.

§ *Spoyle and Plunder.*

87. Neither trouble your selfe with taking care, where the best Place is, for him to open it in, [whether in a Cloyster, a Colledge, a Wildernesse, in this or that Office, Ministery, or Opinion] for as the Sunne riseth in the East and shineth to the West, so Christ shineth in every corner & chinck of his Incarnation or being Man, even to Eternity: Seek not after one place more then after another, he is *every where*; for where the Carcasse is, thither the Eagles gather together: Christ is every where, and his children *can* come to him every where, and when wee enter into Christ, then wee are with our Carcasse, and satiate our selves with his flesh, and drink of his blood: for he said; *My flesh is the true food, and my blood is the true drinke, they that eate of my flesh and drink of my blood, continue in Mee and I in them.* Also [he saith] *Father I will that those whom thou hast given mee, may be where I am; they were thine, and thou hast given them unto mee, and I give them the Eternall Life; and I will raise them up at the Last Day; if you continue in mee, then my words continue in you.*

88. Now therefore when you see that the world contendeth about the Kingdome of Christ: then know that *they have lost the keys*, the *Mysterium Magnum*, and are not in Christ, for there is no contention in Christ, but love, and humility, and a desire to walke before his neighbour in righteousnesse, whersoever wee are, there wee

wee are in Christ: whensoever wee meete together, wee should all bring his will with us into the Congregation; *viz.* the desire of Christ: and when wee desire him wee receive him, and become one body in him: he feedeth us with his body and bloud; when wee use his Testaments, with the *Last Supper*, then he feedeth us with his flesh, and giveth us his bloud to drink, he *Baptizeth* us with the Baptisme, to be one body in him: why then are wee so long a searching? for as the Sunne-shine filleth the whole world, so doth the body and bloud of Christ also: his substance is the Eternity, where there is no space nor place: he is shut up in nothing: for he is in the Father, and the Father is in him, and the Holy Ghost goeth forth from the Father and the Sonne: Now every Beeing [or all whatsoever is brought into a beeing] is created out of the Father, and the Father is in All [things], and upholdeth and preserveth *All* [things]; *He giveth to all things Life and Beeing:* and the Sonne is in the Father, and giveth to all things vertue and *Light*; he is our Light; without him wee know not God; how can wee then speake rightly of him? if wee will speake rightly of him, wee must speake from his *Spirit*, for that *testifieth of God:* but if wee speake from Art and Historie, wee speake from our selves, and not from God, and so wee are Theeves and Murtherers, and not Shepheards of Christ: A Theefe cometh but to robbe and steale, and so the Disputers come but in their owne Name onely, in that they desire to have great respect, and many rich friends, and such cry out, *heere is* Christ: and *there are* Hereticks.

89. Deare children of Christ; stop your Eares from these blaspheming Wolves: for they scandalize not onely one another, but the Congregation of Christ, which is *every where* in all Countries where there are Repenting Men, who turne from their sinnes to God: They are in Christ; though they be Turkes: there is no respect of Persons or of Names and Opinions with God: he seeketh the [h] *Abysse of the Heart.*

[h] Or, *Bottome of the Heart.*

90. Antichrist is the cause of the Turkes falling into Peculiar Opinions of their owne; for there was no End in Controversies and Disputations; which was a stumbling block of offence to the *Asians*, *Assyrians*, *Egyptians*, *Moores*, *Grecians* and *Africans:* the *Indians* lead a more [i] Divine Life in their plaine simplicity, then *Antichrist*; though indeed not all of them: yet nevertheless there are many Customes among them, that are more Pious then the Pride of the Whore.

[i] *Godly and Pious.*

91. The *Whore* hindereth the Kingdome of Christ, so that all people are scandalized and stumble at it, and say; How can those be Gods people, who are only Tyrants, Proud, Covetous, Obstinate, Stubborne, Bloud-thirsty People, which practise onely how to get away

away that which is anothers, and seeke after power and honour: The very Heathen are not so malicious: wee will not make our selves partakers with them; God dwelleth *every where*, he is as well with us as with them: wee will leade an honest, vertuous, and pious life; and call upon the onely true God, who hath created all things, and goe out from their *Contentious Disputations*: wee will continue in one sort of Opinion, and then our Countrey will continue in *Peace*, when wee all beleeve in one God, then there is no strife, but then wee have all one and the same will, and may live *in Love one among another*.

92. See heere beloved Christian! this is that which hath so advanced the Turk, and brought him to that Great Strength; so that their Might is climed up, *into the Number Thousand*; they Rule, in one Opinion, and Love [k] towards the whole world: for they are a Tree of Nature, which *standeth* also in the presence of God; but it groweth no higher then to the Number Thousand, for then its wilde Heart getteth a countenance, having Eyes: [or he will then come to see].

k Or, *over*.

93. Thou Antichrist *shalt not devoure him* with thy Dragons Mouth: as may be seene in the *Revelation*: He possesseth his Kingdome to the End: but when *thou* shalt be gone downe into the Pit; and that *Christ himselfe* shall feed his Lambs, then he will come to be [of the fold] of the Lambs; when thy murthering sword is *broken*: thou shalt *not* be broken with Speares, or [l] weapons of warre, thou hypocrite; but thy lyes shall stifle thee.

l *Pikes*.

94. Hee that goeth about to *slay* Antichrist, is Antichrists *Beast*, upon which he rideth: he will be but the more potent in Contention; for the Hearts of people turne away from the truth, and goe out from God into Contention: and there every one looketh after the Wonders of the Contention, and run after the Eloquent *Sermons*, and so come out from Christ into *Opinions*, and seeke wayes in the Darknesse, wherein there is no Light: thus the *Devill* Ruleth in the Antichrist, and leadeth the children astray into by-wayes of *Humane Inventions*, so that they see *no more* in the Light of Christ.

95. Thus it happened also to the Mighty Countreys, over which the *Alcoran* ruleth, where they departed from Christ, and fell into Opinions, and then there grew to them a Tree out of Nature in their heart, and they fell upon one opinion, and so lived in that *Wilde Tree*.

96. But the Antichristian Kingdome liveth *in many Trees*; they run from one to another, and know not which is the best; for they are gone forth from the Paradise of Christ, they boast of the Doctrine of Christ, and deny the *power* thereof, and thereby they testi-

fie

fie that Christ is not in them: nay, they *desire not* to have him in them: they thrust him, with his body and bloud, with his Humanity, out of the Congregation, they will have a signe from him, whereby they may in their Pride possesse his place, and so keepe up their rich fat Bellies: Christ in this outward Life upon the Earth, *was poore, and had not whereon to lay his head*: But they in Christs place will be rich and fat: they say; He is in Heaven, wee will therefore erect a stately glorious pompous Kingdome to his honour, that wee may enjoy good Times, and honour *in his Office*. Wee are the highest in this world: for wee are Gods [m] *Stewards*, wee manage the Office of Christ, and have the *Mysterium Magnum*: How *dare* any speake against us, wee will quickly make them hold their peace.

[m] *Embassadours, or Vicegerents.*

97. O beloved children of Christ, open your Eyes, and see; doe not run so after *the Devill*; doe you not see? pray learne to see! doe you not see how all is done for *Money?* if one give them store of Money, they praise him, for a gracious Christian, who is beneficiall and bountifull to the *Church*: If one die, though all his Life long he was an unjust false Usurer, whore-monger, Thiefe, and Murtherer, and they know it very well, if he or his bestow much upon the *Church* [Colledges or Learned Men]: O how is hee applauded for a *blessed* and glorious Man! What great [n] *Sermons* doe they make for him, that other unrighteous men, may heare and consider, and follow their example *to doe the like*: But stay, doth the Kingdome of Christ consist in such [giving of] *Money*, and *in the Mouth of the Priest*: No, it shall not prosper; heere the Wine-presse yeeldeth much bloud, as that *Revelation* of *John* speaketh.

[n] *And Monuments, Epitaphs, and Poemes.*

98. And thus the Innocent are seduced [or the poore souls heerby fall into despaire] for he that giveth not them much, or hath it not to give, is *no honest* Man with them: Hee is not beneficiall towards *the Ministry*: if but the least moate be found amisse in his life, oh how they divulge it, and make a great matter of it, how is he troden underfoote; how ever at length they devoutly send a good wish after him, and say, *God forgive him*: Open your Eyes yee children of Christ, this is *the Antichrist*, goe not a whoring after him: Many such haue been sinners, and have turned from their sinnes, and have entred into Christ, and their soule is in Christ an Angell of God; and therefore how dare you proud Antichrist, according to your owne pleasure despise one that is the Angel of God: O thou blinde Man, doest thou not see this? *Art thou the Shepheard and Minister of Christ, and Steward of God?* hast thou the *Mysterium Magnum* about thee? Is thy office the office of Christ, as thou boastest? why then art thou *a Lyar?* in applauding the wicked for Money; hath Christ and his Apostles *done so*.

99. Hearken

99. Hearken thou opposer of Christ: looke into the Acts of the Apostles; *Where one sold his Possessions, and laid a part of the Price of the Money at the Apostles feete: And Peter asked him, saying, Have you sold the field for so much, and he sayd, yea; and had a false, doubtfull* [*and deceitfull*] *Minde: then said Peter; thou hast lyed unto the* Holy Ghost; *behold the feet of them that stand at the doore, shall carry you away out of the Congregation of Truth:* what thinke you now of your selfe? beeing this hath happened to the *Hearers of Peter:* what would have been done *to Peter himselfe*; if he should have *thus lyed* for greedinesse of Money, and so blasphemed the Holy Ghost? But thou art he that doth *so:* thou applaudest the unrighteous, that thou maist but *get money*; but thou regardest not his soule, neither dost thou regard how thou broachest forth thy lyes in the Congregation, how many times doe some stand and bewaile the wickednesse and deceit of those thou praisest, wherewith he unjustly oppressed and wronged the needy, and also bewaile thy flattering hypocrisie and lyes.

100. Hearken! Is not the Name of Christ blasphemed thereby, and the Congregation of Christ scandalized? when they say; The *Priest* telleth *lyes in the Pulpit* for Money: if it were a sinne he would not doe it: and so in like manner, when any lye and deceive people *to get money, goods, and honour*, if they can but cover it with a fine pretence; what matter is it: for [they think] if it were so great a sinne, the Priest would not doe it: they thinke they will once repent of it: and the *Priest hath Grace enough* in store for them.

101. Behold thou false and wicked Antichrist, thus thou lyest to the Holy Ghost (in Christs office) who tryeth the Heart; and thou lyest to the Congregation of Christ; and dost scandalize it therewith; It were a great deale better, they had *never heard* thy lyes, and then their hearts would not have been so filled with lyes.

102. How canst thou say, that thou executest the office of Christ, seeing thou art a lyar and *mocker of Christ*, thou art not borne of Christ, but of lyes: and when thou speakest lyes, thou speakest from thy *Beast*, on which thou rydest, in the *Revelation*, thou speakest of thy owne, from the Spirit which is in thee, and yet wilt [take upon thee] to feede the sheepe of Christ: thou shouldst feede them in a greene meadow, in the fat pasture of Jesus Christ, and *tell them the Truth*; but thou feedest them upon the Devills Rocks, and the Mountaines of the Abysse in his lustfull Grasse.

103. If you be the *Minister* of Christ, then serve him in Spirit and Truth; reprove sinnes without any respect of Persons, spare not; lift up your voyce like a Trumpet; reprove *all* wickednesse of *all* persons, both superiour and inferiour: teach the way of Christ rightly: praise [or sooth] none, for his money and honour sake: for Christ praised none of the Potentates for gaine sake: neither

did he reprove any of them out of Envy of their Greatnesse and honour; for he *commendeth Order*, and saith; *Give to Cæsar the things which are Cæsars, and to God the things that are Gods*: but he reproveth the hypocrites the Pharisees, *in that they made long prayers, and stood in the* o *streetes making devout shew*, and would be seene of People, and sought onely after Praise; and such a one is the Antichrist also: and therefore the Spirit in the *Revelation* of Christ saith; *Goe out from her my People, that you be not made partakers of her sinnes*; for he that alloweth of sinne, is one spirit with the sinne: he that for favour p confirmeth the lye of a Lyar, he is guilty of that lye, and of the wickednesse thereof.

o Or, *Gates.*

p Or, *consenteth to.*

104. God the Father hath Regenerated us in Christ out of the Truth, therefore wee should *not* be the servants of lyes: for when wee enter into Lyes, wee goe out from Christ, and are with the Devill, *who is the Father of Lyes*: and so is the Antichrist also, and all that depend on him, and serve him: it were better to be far absent, and to have Christ q formed in the Heart, then to heare Lyes in the *Antichristian Office* [of the Ministry].

q *The life of Christ imprinted in us.*

105. I know thou Evill Beast, wilt cry out upon mee for an envious Person, as if I did grutch what good people give thee: no, that is not my ground [or meaning]; for Christ saith; *Whosoever ministreth the Gospel, should live of the Gospel: you must not muzzle the mouth of the Oxe that treadeth out the Corne, it must feede*: they cleave *not all* to the Antichrist; wee have onely set forth the wicked Antichrist, who rideth in the Hearts of Men: wee despise none for their good *Conscience*: Onely the Antichrist shall stand Naked for a Witnesse to *All People*: Hee rideth over the face of the Earth in *all* Countries and Nations. [Note, whereseever Pride, Covetousnesse, Envy and Wrath, are predominant in falshood, deceit, selfe-seeking, and an hypocriticall shew of holinesse, there is the Greatest *Antichrist* of all].

106. People now suppose they have rooted him out, and are now in strife and contention about him; every one will *slay him*: O thou blinde simplicity, thou *slayest him not*; doe but goe out from him, and enter into the Temple of Christ; and let *Antichrists houses* stand [empty], and then he will *fall of himselfe*, and at length be ashamed of his owne abominations and whoredome: onely doe not r worship him: doe not bowe thy knee before him: but r worship God.

r Or, *Pray to.*

107. Doe but open your Eyes, the whole world is full of God, the whole matter [of Conversion] is about the outward Life, in the Inward God dwelleth in himselfe; and the outward Life is also Gods; but the *Abysse* is in it, viz. *the Centre of Nature*, in which the severe, sterne life, is, which is the cause of this Warning.

108. There

108. There are Three Principles, (Three Kingdomes,) two are Eternall, and one hath a beginning and is transitory: Each of them is desirous of Man: for Man is an Image of *All Three:* and the Beeing of all Beeings, is a longing, seeking, and desiring; which existeth out of the Eternall Will, and the will is *the Eternity.*

109. In God there is no Dominion, but in the Three Principles, in their Creatures: There is in God no more but one onely *Spirit,* which cometh to succour his whole Beeing in the Water and in the Fire, out of which every thing existeth; Hee is no destroyer; but preserver of a Thing: and if any thing perisheth, the fault lyeth in the [f] *Dominion of Nature*; but that which is out of the Eternall, cannot perish; but onely changeth into another property; for which [cause] wee give you *warning:* and all the Teaching and seeking in this world is onely that you may be warned of the severe source or property of the Fire; there is indeed *a Life* in it, and no Creature can subsist, without it have that life: but wee that are Men, are not Created for that life, and therefore God would have every Creature in that property wherein he created it: that his Eternall Will may *stand stedfast,* and not be broken.

[f] *Government.*

110. Every thing hath *Free Will,* and therein its inclination to its property; the whole Beeing of this world, and of the Angelicall world, also of the Hellish world, is meerly *a wonder* in the presence of God: Hee hath set light and darkneſse before every one, thou maist embrace which thou wilt: thou wilt not thereby move God in his Beeing; his Spirit goeth forth from Him, and *meeteth* all those that seeke him, it is Gods seeking, in which God desireth the Humanity, for [g] it is his Image, which he hath created according to his *whole Beeing,* wherein he will see and know himselfe: yea he dwelleth in Man, why then are wee so long a seeking; let us but seeke to *know our selves:* and when wee finde our selves, wee finde *all*; wee need runne no whither to seeke God, for wee can thereby doe him no service; if wee our selves did but seeke and love one another, then wee love God, what wee our selves doe to one another, that wee doe to God; whosoever seeketh and findeth his brother and sister, hath sought and found God: In him wee are *all one Body* of many Members, every one having its owne *Office,* Government and work; and that is the wonder of God.

[g] *The Humanitie.*

111. Before the time of this world wee were knowne in his Wisdome, and he created us into a Beeing, that there might be a sport in him. *Children* are our Schoolmasters (in all our witt and cunning wee are but fooles to them), when they are borne, their first lesson is to learne *to play with themselves,* and when they grow bigger *they play one with another:* thus hath God from Eternity (in his wisdome, in our hidden childhood) *played with us:* but when he created us in

knowledge and skill, wee should then have *played one with another*, but the Devill grutched us that, and made us *fall out* at our sport; and therefore it is that wee are still at variance in contention, but wee have nothing to contend about but our sport, when that is at an end, wee lie downe to rest, and goe to our own Place: and then come *others* to play, and strive and contend also till the Evening, till they goe to sleepe into their owne Countrey: out of which they are come; for wee were in the Land of Peace, but the Devill perswaded us to goe in to his *unpeaceable* Countrey.

112. Deare children, what doe wee meane; that wee are so obedient to the Devill, why doe wee so contend about a Tabernacle *which wee have not made*, nay this Countrey is not ours, nor this Government ours: it is our Mothers, and the Devill hath defiled it, let us pull it off, and goe to our Mother that shee may put us on a faire pure Garment againe, and then wee neede not contend about the defiled Garment: heere wee contend about a Garment, because one brother hath a fairer Garment then another; and yet the *Mother* putteth every ones *owne* Garment upon them: and why therefore doe wee contend with our Mother, who hath brought us forth? are wee not all her children? Let us be obedient children, and then shee will purchase *a new Garment* for *every one of us*, and then wee shall rejoyce, wee shall all forget the defiled one.

113. Wee goe into the Garden of Roses, and there are Lillies and flowers enough, wee will make a *Garland* for our sister, and then shee will rejoyce with us: wee have a Round to dance, and wee will all hold hands together: let us be very joyfull: there is no more might to hurt us, our Mother taketh care for us: wee will goe under the figtree, how *abundant* is its fruit: How faire are the Pine Trees in *Lebanon*: Let us be glad and rejoyce that our Mother may have joy of us.

114. Wee will sing a song of the Driver [or Oppressour] who hath set us at variance; How is he *captivated?* Where is his *power?* Hee is not heere to be found; neither hath hee gotten the defiled Garment, which wee contended about, the Mother hath it in her *keeping*; How poore he is? Hee domineered over us, but now he is bound: O Great Power, how art thou thus brought to scorne; thou that didst flie aloft *above the Cedars*, art now laid under foote, and art so voyd of Power: *Rejoyce yee Heavens, and yee children of God*; for hee that was our Driver [Oppressour and persecutour] who plagued us day and night, is captivated; Rejoyce yee Angells of God, for Men are delivered, and malice and wickednesse is taken captive.

The

The Twelfth Chapter.

Of the [true] Christian Life and Conversation. what Man is to doe in this Valley of Miserie, that he may worke the workes of God, and so attaine the Eternall Highest Good.

1. THere is nothing more necessary and profitable to Man in the valley of Misery upon Earth, then for him to learne to know what he is, from whence he is, and whither he tendeth; what [a] course he taketh, and whither he goeth when he dyeth; there is *nothing more profitable* then to know these things: for the outward conversation remaineth in this world; but what the heart conceiveth, that a Man taketh with him: The will of the spirit of the soule is *Eternall*, that which is comprehended in the will of the spirit of the soule, that, the soule carrieth with it when the soule and body part. Therefore it is *necessary* for us, to labour for somewhat that is Good; wherein the soule may accomplish *its Eternall* sport, and have its joy therein: for the works of our soule follow after us: and the works of our hands, and of the outward spirit remaine in this world: for the soule is in the Eternity, whatsoever it maketh and imagineth heere, that standeth *alwaies before it*: unlesse it breake that againe; and then it is as a broken worke, which it hath no more to doe withall: for it is gone out from that; for the Eternall cutteth an Eternall Modell, and the corruptible and [*] inceptive cutteth a corruptible Modell: for after this time *every thing will stand in its own Modell*; for that which the Eternall Will conceiveth, that getteth an incorruptible forme, if it selfe doe not breake it.

[a] Or, *businesse he undertaketh. What he getteth or acquireth.*

[*] Or, *Inchoative.*

2. Therefore it is good for Man, to *choose* in this life that which is best, in which he may have joy Eternally: for when thou chooseſt Beauty, Bravery, and Honour or Riches, then thou art thereby made [b] *unbeneficiall* to thy brother and sister, who are in Misery in this world; for the *Bravery* of this world despiseth the meane and simple; and *Riches* wringeth away the sweate from the poore, [or grindeth the Faces of the Poore], and *great Power* and Authority presseth and oppresseth the low and miserable; *Great honour* despiseth the simple, and will not condescend to the needy: seeing therefore in the other life, the soules of many that have been simple, miserable,

[b] *Vseleſſe.*

miserable, and in this world contemned, poore, oppressed, and dejected, will appeare; and seeing it is certaine, that in their forme will not be comprehended much highnesse, bravery, desire of might and honour: for their soules have in this valley of misery, onely shut up themselves into the meek Love of God, and yeelded themselves into *simplicity* and *lowlinesse*, and have not dared to have communion with might, pomp, and great honour, for such things have had no affinity with them.

3. And seeing it is so, that the soules in the other life shall have Joy one with another, and enjoy the *gifts* and *vertues* one of another; and seeing then the soules will have their substance which they have heere taken in and conceived, appeare in their Eternall Will, as a *Figure*: therefore wee ought very highly and heartily to consider it, that wee doe not in this world conceive and let into our hearts, *Pride* and *stoutnesse*, also *covetousnesse* and *oppression* of the miserable: for with these wee cannot enter into the Congregation of Christ, they receive us not into their *society*: for it is a contrariety to them.

4. For in the Kingdome of Heaven there is nothing but Love and Concord: every one inclineth his love and favour to the other, and every one rejoyceth in the gifts, power, and [c] Beauty of the other, which they have obtained from the *Majesty of God*: and they all give thanks to God the Father in Christ Jesus: that he hath chosen and received them to be children: for the mighty power of the strong [who have been Mighty in Faith, and in the Wonders of God] rejoyceth for the weake, that the Spirit of God is in them, and that they also are in the Wonders in the Eternall Will.

5. Therefore deare children and brethren in Christ, let us, in this world, inclose our hearts, minds, and wills, in humility into one Love, that wee may be one in Christ: If thou art highly advanced to power, *authority*, and honour; then be *humble*: despise not the simple and miserable: but consider that in the other life they shall be in one highnesse with thee: squeeze not the oppressed, afflict not the afflicted: that they may not take it to [d] heart, and barre up the Gates of Heaven against thee: If thou art faire, *Beautifull*, and comely of body, *be not proud*, nor doe thou despise those that are not like thee: that thy simple brothers and sisters soule may not loath thee, and reject thee out of their Minde: Be humble that thy brother and sister may rejoyce in thee; and present thy Beauty to the Praise of God, who hath created so Beautifull a Chast and Humble Creature; be [e] modest and friendly in words and works.

6. Thou that art *Rich*, let thy streames *flow* into the houses of the miserable, that their soule may blesse thee; Thou that art in *Authority*, bowe not the Right to please the Mighty, that the oppressed may

[c] *Lustre or Brightnesse.*

[d] Or, *conceive it in their Heart.*

[e] *Courteous.*

may blesse thee in thy Righteousnesse; and then thou also art in the Congregation of Christ: If thou art *exalted* to high dignity, give not place to thy minde to flie [aloft,]; *humble* thy selfe, in the Congregation of Christ, and then the Congregation will blesse thee, and will receive thee into their Love.

7. O how well is it with the Rich, and *Potent*, when the meane and simple Congregation of Christ love and [f] blesse them: O how well is it with a *Teacher* & *Preacher*, who is a *right* Minister of Christ, who giveth the meate and drinke of Christ to the Lambs that are committed to his trust, and refresheth them therewith, so that they yeeld their soules into his obedience, and heartily love him, and desire all welfare to him; O how happy and shining is he in Christ, how Glorious a Shepheard is hee: for his Lambs follow him, and he bringeth them to the chiefe Shepheard.

[f] *Desire all happinesse to them.*

8. O how ill a condition is he in, whom they curse according to his true deserts! the bright Garment will be taken away from him, and he putteth on the *vizard of wickednesse*: But he that is cursed for righteousnesse sake, he presseth forth as the *Gold* out of the [g] oare, and putteth on Christs Crowne of *Martyrdome*; wherein all the holy soules at the Last Day will highly rejoyce, in that he hath continued a stedfast Disciple of Christ, who hath not looked upon honour, power, money or goods, but hath *rightly* fed the sheepe of Christ.

[g] Or, *Stone.*

9. Deare Brethren and Sisters in the Congregation of Christ, beare with us: let us a little rejoyce one with another: wee beare a hearty Love towards you, and speake *from the Spirit of our Mother*: out of the Spirit of the Eternall Wisdome of God [*viz.* from the Spirit of humility].

10. Wee will speake friendly with you, concerning our Mother, and concerning our Native Countrey: wee will speake of *Great Wonders*, how things goe with us all: and so wee will comfort our selves: for wee are in a strange Countrey; wee will perswade one another and agree, and will goe home into our own Countrey to our Mother; O how will shee rejoyce when shee seeth her children [come to her into the Eternity] wee will tell her of the *Great afflictions*, which wee underwent in [h] *Jericho*, wee will speake of the great danger wee were in, among many evill Beasts: wee will speake of the Driver or Oppressour, who held us so long captive, and wee will speake *how* wee were *freed* from him: let us be unanimous, that our Mother be not grieved and offended with us.

[h] *That is, in the way from* Jerusalem *falling among Theeves.*

11. *Rejoyce yee Heavens with us, and let the Earth be glad, for the Praise of the LORD goeth over all Mountaines and Hills: Hee openeth the Doores for us, that wee may goe to our Mother: let us rejoyce and be glad: for wee were borne blinde, and now are come to see; Open the Gates*

of

of the LORD *yee servants of God, that the Virgins with their Musick may goe in; for that is the Dance wherein wee shall rejoyce and be glad with the Virgins, saith the Spirit of the* LORD *of* LORDS.

12. O beloved Children of Men, even *all* that have proceeded and been generated from *Adam*, in every Iland & Countrey, wheresoever yee dwell, by what name soever yee are called: *Marke*; The God of Heaven and Earth, who hath created us all, and begotten us out of one Body, who giveth us life and breath, who preserveth our body and soule; Hee calleth us *all* into one Love: yee have gone astray a long while, for yee have followed humane *inventions* and *opinions*, and the Devill hath deceived you, so that yee hate, persecute, and murther one another, and are utter enemies one against another. Open your Eyes, and see: have wee not all one *and the same breath*, and are Generated from one *and the same soule*; wee have all of us one God, whom wee honour and worship: that very one God hath created us *all*: moreover, wee have one and the same Heaven, which is Gods, and God dwelleth therein: wee shall all meete together at the Last Day who have trusted in God: why therefore doe wee so long dispute about God and his Will?

13. If wee lift up our Hearts into him, and yeeld our selves to him in obedience, *then wee are all in his will*; none can thrust us out of it. Wee all stand in this life, in a field, and are growing: the Starres and the Elements are the field wherein wee grow: God hath sowne us therein: *Adam* is the first [a] Graine that God himselfe did sow; and out of that Graine wee *all* grow, wee are all from one seede, wee are all [b] own Brothers and Sisters.

[a] *Kernell or seede.*
[b] *Of one Body.*

14. But the Devill hath sowen weeds amongst us; he hath sowne no Man, (for that he cannot doe in Eternitie), but he hath blinded us, and hath sowne *Pride*, *Envy*, *Anger*, *Covetousnesse*, *and Evill will* [*or Malice*] into our Minde, therewith to destroy us: for he grutched us, the prerogative to be Children of God in the place he was in: he is fallen away from God, through Anger, Pride, and Envy, and hath turned himselfe away from God; and therefore he will deceive us, that his own kingdome may be great.

15. O deare Children, *trust him not*; for where God soweth his good seede, the Devill followeth and soweth weedes amongst it: This you see in the Doctrine of *Moses*, and the *Prophets*; also in *Christs* doctrine: they all preached the way of God in one and the same love, and directed us unto the living God, and that wee should goe out from our evill fleshly Lusts (from lying and falshood, from uncleanesse, from covetousnesse, from murther and theft,) and enter into a pure chast humble life in the feare of God, and wholly put our Trust in him as his children, and acknowledge him for our Father, and then he will give us raine and blessing to our body and soule,

soule, and will after this life take us to himselfe into his kingdome, where wee shall all be Eternally freed from our afflictions. This and no other is the Doctrine of *Moses*, of the *Prophets*, and of *Christ*, that wee should love one another, as one [and the same] Life, and God in Us.

16. But observe what the Antichristian Devill hath sowne into it: Hee hath sowne Pride and selfe-honour, with state and pomp into it; He hath set himselfe in the chaire of *Moses*, and of the *Prophets*, as also upon the Authority of *Christ*, and hath lead us astray, so that wee have made a [l] *Rent* and division amongst us: he hath erected *a Predestination*, and of the Spirit of God, which hath often shewed it selfe forth in Man with wonders and mighty works, hath gone about to make an envious Malice, as if he loved one People, and hated another: as if he chose one Generation, and not another, whereby Hee (who is called the Devills-Christ and *Sathan*) sitteth onely in honour and voluptuousnesse: Hee hath raised warres among the People, so that People are at variance, and set up Opinions, and have stirred up the Anger of God, for they are gone away from God with their Opinions: and so the Anger of God hath ruled over them, and oftentimes destroyed them; for that which hath no Good in it, God will never endure it in his Countrey, but giveth it up to the Anger, though indeed it selfe runneth headlong into it, and whetteth the sword, so that one people devoureth another; *from the beginning of the world to this Time*, all Contentions, Disputations, and Warres, as also Envy and Malice have arisen from *Antichrist*, who will be honoured as a God *in the forme of an Angel*: and the Devill dwelleth in him.

[l] Or, *Sect.*

17. Which Antichrist is plainly to be discerned by *Caine* and *Abel*; in that *Caine* slew his Brother for Faith [and Religion] sake, for *Abel* had set his Heart upon God, and had committed himselfe to God, [m] which God loved, and accepted his sacrifice: and *Caine* had set his heart upon this world: and would be a Lord upon Earth, and his Mouth gave God good words; but his heart stuck fast in an Earthly conceit [and opinion]: he loved the Spirit of the *Mammon* of this world, and the Devill slipt into it: and so his Sacrifice was not acceptable to God, but the smoke fell downe to the Earth, and the Devill accepted his Sacrifice: and so he slew his Brother by the Devills instigation, and in his false conceit and Opinion: he desired the glory, honour and power of this world, and *Abel* desired the Love and Grace of God.

[m] *Whom.*

18. Thus deare people all over the Earth, yee see that yee are all of one flesh, but that you have divided your selves one from another, which the Devill in the *Antichrist* hath brought to passe; your feare of God hath many times been great, and yee have done

great honour and reverence to Men: even from a good meaning out of your Love, as thankfull People towards the Government of *the Holy Ghost*: But because yee have given such honour to Men as belongeth unto God, (though God was contented, so long as they continued in the Love of God in humility) therefore they are fallen off from [n] *what they were*, into lust after temporall honour, and have fallen into a Lust to domineere with cunning and deceit, over your Goods and soules, and are become a snare unto you: for the Antichristian Devill is slipt into them, and the *Spirit of God* is departed from them, and they have no more spoken from the Spirit of God, but from their Pride and Art: strange Languages must doe the worke, and must be the bringers forth of the *Mysterium Magnum*.

n *From beeing endued with the power of God and his true Ordinance.*

19. But behold deare Brethren, how very Theevishly they have dealt with you, they have set themselves up over the Earth, and have [o] drawne to themselves all Power, might and honour, and ascribe all authority to themselves, and have blinded you with flattering *Hypocrisie*, and have lead you from God into *Opinions*, and there you goe astray; they have egged yee on to Contention and Warres, so that you have murthered one another, and wasted your Native Countreys: they have bereaved you of body and soule, also of your goods and witts, and made you beleeve, *you did God good service in it*, when you became Enemies to those that are not of your Opinion; and yet you are all thus blinde [even on both sides].

o *Usurped.*

20. Behold! these are the [p] *Curats* over your soules, your Spiritualty the Clergy: looke upon *Popery*, whence hath that sprung, from the Devill at *Rome*, Hee hath caused *Asia*, *Africa*, *Assyria*, *Persia* and *Greece*, to depart from his deceit: for the Antichristian *Priest-Devill* hath blinded the whole world, and brought them into vaine Traditions and Opinions, and turned them away from that unanimous Love: he hath placed more holinesse in one Order and Opinion then in another, and hath sold the highest Degree of [q] *Orders for Money*: that Order which had much and rich Livings and Revenues, must give much to the *Chiefe Devill*, that he might be fatt and a Lord upon Earth: the simple Lay People were perswaded these *Orders* were Holinesse, and so worshipped before the Dragon in the Revelation, and sought for Pardon, Absolution, and forgivenesse of sinnes from thence; O how the Common people were *tied* to them; whosoever spake against it, was accounted a *Heretick*, and the People burnt them with Fire; thus did the simple People doe, and were perswaded they did God good service in it.

p *That have Cure of soules, Beneficed Ministers that have Livings.*

q *Such as the Orders or Ordinations of Deacons, and the severall Orders of Priests or Presbyters, and of Bishops, Primats, Arch-Bishops, Cardinalls, &c.*

21. O thou simple [r] Holinesse! thou art not Guilty in so doing: neither

r *Devotion.*

neither shall it be imputed or accounted to you at the Last Day (for you went on blindly in it, and though on that day the Holy Martyrs shall be set before your eyes) yet you have been Zealous for God in Blindnesse; The *Blessed Martyrs* (who have seene the Light of God) will not therefore cast you out of *their* [r]Congregation, seeing you knew not [what you did] but were *blindly* lead on to doe it.

[r] *Communion and fellowship.*

22. Yet Behold and Observe, what a Zealous Will, or Earnest desire, can doe, if one enter into the will of God with his whole desire; and although he doth not know what he doth, and is *Zealous* in a strange Opinion, and yet his heart is directed into God, and *beleeveth* in ignorance very stedfastly, that it is pleasing to God. In *such* an Opinion many Great * Wonders and Works have been done in the midst of the Antichristian Kingdome: for there is *not any thing impossible* to a strong Faith.

* Or, *Miracles.*

23. Into these Wonders hath Antichrist insinuated himselfe, and hath made almost as *many* [t]Opinions, as there be *Dayes* in the yeare: amongst which in the Beleevers who have so in blindnesse beleeved in their Opinion, even Wonders and *Miracles have been done*; and the Antichrist hath ascribed it to the *Opinion*, whereas the Opinion could not make a flie to stirre, but the firme and strong *Faith*, which went out of the Opinion into God, that hath [u] awakened the Wonders: for the Spirit of God is in the Faith, and not in the Opinion; and the Faith is from God; for the soule inclineth it selfe in the Opinion into God, & layeth hold on the Spirit of God: *the Opinion is the Fire*; but the soule stayeth not in the Fire, but presseth out from thence into God, it blossometh out of the Fire as a faire flower [out of the Earth].

[t] *Tenents or Sects and Orders of Religion.*

[u] Or, *wrought the Miracles.*

24. The Opinions have been Tolerable enough, in God, and God rejected them not, so long as the soule sought God through the Opinion, and so long also the Church of Christ [x] stood in *a Government*: but when the Devill crept into it, and made a stately Glistering Kingdome of it, when the *Priests* sought onely honour, covetousnesse, and voluptuousnesse in it, and did lead men away from God meerely into their [y] Works, and so the Opinions became altogether blinde: for they themselves went out from God into the works of their hands, in forged and invented wayes, therefore God *let them goe*, seeing they would not be directed by his Spirit.

[x] Or, *had a true Government.*

[y] *The performance of Ceremonies.*

25. And *Asia*, *Africa*, and *Greece*, are to be accounted happy, in that they are gone out from the Works of Men into the One onely God againe: although indeede they have been *blinde* concerning the Kingdome of Christ; yet their Minde continued in the One onely God, and in *concord* one among another; and have not so

vehemently scandalized and reproached one another about the deare Name of Christ, as these have done who have been lead blindfold in the darkenesse of their works, for these have *not onely hated* those that departed from them, but they themselves have reproached and snarled at one another in their Opinions, as Dogs about a Bone, and have lead the [z] Layity astray, who goe groping in the darke, and know not which Opinion is the best.

[z] Or, *Common People.*

26. Thus you hang to Opinions, and are perfidious to God, so that when a simple Man cometh to dye, he knoweth not whither his soule shall Enter: he hangeth to his works and [a] *Opinion*, and forsaketh the Will of God, and so remaineth without God: And *where* now doe you suppose the poore soule remaineth, when it is [b] without Gods will? Behold wee will tell you: for wee know certainly, for the *Spirit* of our Mother openeth it to us, so that wee see with both Eyes.

[a] Or, *Profession of Religion.*

[b] Extra dei voluntatem.

27. Behold! Christ saith; *Where your Treasure is, there is your Heart also.* Behold! the soule is *involved* in the Opinion, and so runs with it to the *Patron* [or authour of it] who hath so taught it, and seeketh him, and if it finde him not, then it becometh sorrowfull, and hath no rest: and so hovereth between Heaven and Hell, and would faine [c] escape the Devill: *therefore* it happeneth, that many times the poore soules have appeared againe in the Congregation, or else in houses, fields, and Churches, and have cryed to the Congregation for helpe *with their Prayers*, and have submitted themselves to the Orders, and supposed so to finde Ease; from whence *Purgatory* was framed: for that soule hath the Purgatory indeed, if it cannot attaine the will of God: and in such fervent casting it selfe downe in the Opinion, it is sunck downe through the Opinion, and at length come into the *Still Eternity*. But wee understand heere those soules, which in their Opinions have Imagined [or sought] after the Kingdome of God; and *not* the soules of *the Deceivers*, who have sought their profit and pleasure therein; those are quite gone a whoring with Antichrist, for they are bound to him with an *Oath*: and though they sit in hell-fire a whoring with him, yet they flatter him with their hypocrisie, and reproach God, *as if* he had dealt unjustly with them; for what the soule doth heere in this [life time, into which it involveth it selfe, and taketh it into its will; that it taketh with it in its will, and after the ending of the Body *cannot* be freed from it: for afterwards it hath nothing else but *that*; and when it goeth into that and kindleth it, and seeketh with diligence, that is but an unfolding of the same [d] thing; and the poore soule must *content it selfe with that*: Onely in the time of the Body it can breake off that thing which it hath wrapped up in its will: and that standeth afterwards as *a broken wheele*, which is broken and useleſſe, and

[c] Or, *Get away from the Devill.*

[d] *Being, Essence, or Substance of the worke it hath wrought heere in this life.*

no

no soule entreth into it any more, neither doth it seeke any more therein.

28. Thus wee say unto you, that the Antichristian soules after the breaking of the body, *seeke no more* for the Doore of Christ, for they know nothing of it; they know onely of what they heere conceived, or tooke in, and the soules sinck downe in that Opinion into the *deepest Ground*, much deeper then they heere conceived; for that which was knowne in many of them of the same Opinion, what any or all of them know in the same Opinion, that *one soule alone* knoweth: for it is one Body with all those that are of the same Opinion, and they have one Heart in many Members, wherein every one manageth their businesse, which standeth so till the Judgement of God: which afterwards shall make separation; where then all kindreds upon the Earth, shall houle and lament when they shall know that Judge whom they *heere so despised*.

29. Hearken you accursed Antichrist, what answer will you give? in that you have lead astray the People from faith in God, and from the Justification of the Passion and dying of Jesus Christ, into thy deceitfull hypocrisie in Opinions, onely for thy Pride, honour, and covetousnesse sake? You have perswaded them so, that many of them in their youth and ignorance have sworne and vowed to you: What have you done? even the same that Christ said to the Pharisees: *Woe unto you Pharisees, who compasse Sea and Land, till you have made a Jew and Proselyte; and when you have made him so, then you make him twofold more the childe of Hell then your selves*; and this also the Antichrist doth.

30. In *Germany* they suppose they are now gone out from Antichrist with their *Contentions*, but it is not so yet: for they which now curse Antichrist, and lay his shame open, are even growne out from the Tree of Antichrist, and are the *Wolves* and *Beares* of Antichrist, which suck from him, and devoure him, for the Spirit of this Principle hath *commanded* them so, they must doe it; for they are one Trumpet among the seven Angells in the *Revelation*: but they all winde one horne, and sound so that the Earth shaketh with it: but when the Thunder of it shall follow; *then* will the *Mysterie of the Kingdome of God be revealed againe*, and our Doore of Grace in Christ be opened againe, which Antichrist had sealed up, for he shall be throwne downe into the Abysse: Observe this.

31. The *Opinions* about the Cup and Person of Christ, which are frequent now in *Germany*, are also sprung from the Antichristian Tree, and they are the Children of Antichrist, which he *introduceth* very finely and suttlely: O what a Cunning Artist is the Devill! If you will not open your Eyes, *it will continue so* to the End; It is told to the simple, and they are directed to open their Eyes, and

nee

not to regard Opinions: there stick *meere Heresies* in Opinions: and though they be zealous in their Opinion, and in the Opinion presse into God, and so attaine God and the kingdome of Heaven, yet they have the Tayle of Antichrist hanging on them, for they are zealous against others, and reproach and persecute *them*, who are *not* of their Opinion.

32. Mark this yee Princes, Rulers, and Magistrates, suffer not your selves to be seduced, drive the Teachers into the Churches, and *command them* to teach the Will of God *in his Love*, give them not Lordly Power, and doe not put any Authority into their hands to make Cannons and Constitutions, else they will hang to Covetousnesse, and Antichrist sticketh in all Covetousnesse, and so doe what you can, you will have him *on your Neck*.

33. Looke to it yee Princes, and regard to heare those Men that are *Borne of God*, and *not of Art onely*: for where there is great [e] Art, and not an humble heart inclined to God, that seeketh not its own honour and Covetousnesse; there is Antichrist most assuredly: for in [e] Art sticketh Pride and selfe-honour, which would faine Rule the World and desire to get much Gaine to themselves, trust not these, they are *not Christs Shepheards*: if you will not follow what is revealed to you, then the last Antichrist will be *worse* then the first, and it will come to that passe, that the world will be constrained to *cast them headlong* together on a heape into the Abysse, which *Daniel* and the *Revelation* sheweth them plaine enough, and as wee have knowne it, that it will so befall them: for they are now a Beesom and [f] Rod upon the Old Antichrist their Grandfather: But there is *one Coming* who will Gird them also, and set the Truth before their face.

[e] Or, *Learning.*

[f] Or, *Scourge.*

34. Observe it yee Children of God, this is *a signe* of the *last* Antichrist: in his Kingdome and Opinions they *deny the Body and Bloud of Christ, in which wee are Borne in God*; lift up your heads, and behold: for your Redemption draweth neere: be not so lead astray, and luld asleepe, looke not with *strange* Eyes, but open your *owne* Eyes, and flie from Antichrist into the Spirit of Christ; there is no more wayes but *one* to enter into the Kingdome of Christ; which is set downe thus, [as followeth].

A Gate
[*shewing*] *which way wee must walke through this world into the Kingdome of God.*

35. You must goe out from your Reason out of the fleshly Spirit, and bring your heart, minde, and thoughts, wholly into the Obedience

Obedience of God, and yeeld your will into Gods will, and doe not feigne wayes of your own Reason, or aske, Where is Christ? *Direct your way* into Christ, and know for certain, that *Christ is in your Heart:* submit your selfe to him in great *humility*, cast all your purposes and doings into his will and pleasure, and consider that you *alwayes stand before* the cleare countenance of God, and that Christ sitteth on the Raine-Bow at the right hand of God *in you*, and consider that you stand Every moment before the Holy Number Three: and that God the Holy Number Three alwayes examineth and seeth the Abysse of your Heart; and take heed that you enter into no deepe Thought or searching, but meerely into his *Love and* [g] *Mercy:* and resolve never to goe out from it any more, but ever to continue therein.

[g] Bamhertzigkeit.

36. And then secondly, consider that you doe what is pleasing in the sight of God the Most High, when you seeke with your love your Brethren and Sisters in this world, whosoever they are, and by what name soever they are called, and what Opinion soever they are of, Embrace them in your Heart, help to pray for them, and help them to wrestle against the Devill; and as far as is possible *instruct* them with all humility: but if they will not *receive it*; then put on the Garment of Christ, and be a good example unto them; be serviceable and helpfull to them; forgive them when they hurt and wrong you: when they curse you, doe you blesse them; when they doe you injury, if you cannot turne it into Good and avoyd them, let it passe, and consider you are but a Pilgrime heere: withdraw your Love *from none*, for your God in whom you live, withdraweth himselfe from none that doe but seeke him; be readily yeelding to your *adversary*, if he once offer to turne his minde; In all your affaires and conversation love *Righteousnesse*, and alwayes have a care that you doe your worke for God; wee must in this world, in this troublesome valley of misery, compasse our affaires with labour and paines, wee should not goe into holes, Cloysters, Cells and Corners: for Christ saith; *Let your light shine before Men, that your Father may have praise in your works*: doe all things from a [h] sincere heart, in a pure minde, and consider you doe it to Christ, and that the Spirit of Christ doth it in you: be *alwayes ready*, expecting the Bridegroome: let your heart have no leave to meditate and search into any other opinion: it is not profitable for you to know much: let every one learne to doe his own work, wherewith he may have *sustenance* for his body, whether he be [i] Magistrate or [k] Lay Person.

[h] *Heartily, from the bottome of your heart.*

[i] *Superiour.*
[k] *Inferiour.*

37. Let the [i] Magistrate learne righteousnesse, and to distinguish the false from the pure, for he is the *Officer* of God: what he doth and judgeth, that he judgeth for God and God through him. Let the

*Or, respective

the Layety be *humble* & * mannerly before the Ordinance of God: if any wrong be done him with a high hand, and that it cannot be otherwise, let him consider that he suffereth wrong for the truths sake, and that it is a great honour for him in Christ, in the presence of God.

38. In all your matters, conversation, dealing and actions, alwayes set *the judgement of God* before your Eyes, and have a care that you live blamelesly heere, for this [life] time is *short:* and wee stand heere in a field a growing: therefore see that you be good fruit for God, at which all the Angells and Hoasts of Heaven may be pleased and rejoyce: beare malice to none, for that inviteth the Devill to a Lodging; Be sober and Temperate: let not the desire of this world perswade you; and though it happen sometime; doe not goe on in it: Goe every houre out of Death into Life: *Crucifie your selves in true Repentance* and Conversion from Evill.

39. When you are reproached for your fearing God, and evill spoken of, and that it be false and untrue, then rejoyce most of all, that you are become *worthy* to suffer reproach for the Doctrine and honour of Christ: when you are in affliction, be not dismayed, consider you are in the will of God, he will suffer no more to be layd upon you then you shall be able to beare.

40. Turne away your Eyes from covetousnesse, from high-mindednesse and state, and doe not readily looke after such things, that you be not captivated: for *the Devill* catcheth his birds with state and high-mindednesse, but goe not into his net: Be alwayes watchfull, never be secure: for that fowler goes constantly about to see where he can catch any one; where honest people are mocked and scorned, *goe not thither*, make not your selves partakers of such wickednesse, let it not enter into your Eares, that the Devill may not tickle your heart with that foolish Laughter, and so you become *infected* with it.

41. Summarily, commit your selves to God in Christ, and pray to God the Father in the Name and upon the promise of Christ, for his holy Spirit; desire it upon the promise of Christ, and so you *will receive it:* for he is faithfull who hath promised it; he will not deny you of it: you will receive it *most certainly:* onely give your selfe wholly up to him, that, is the greatest and chiefest [thing]: commit all to his will: and when you have it, that will teach you sufficiently what you are to doe: he teacheth you to speake: hee giveth you a minde and knowledge and understanding how to behave your selves: be not carefull after what manner you should doe a thing when you are to deale with Men; but commit all your doings to him, he will doe that in you well enough which is *well pleasing*

sing to God; and though you should be in a burning Zeale, and should bring fire from Heaven from the Lord of Lords upon the wicked, yet it is *acceptable* to him, for the wicked hath awakened and kindled it.

42. But goe on in the Power of God, and then all your doing is welpleasing to God; for that any *defendeth himselfe* against his Enemy *upon necessity without any other intent or desire*, that is not against God: for he who hath his house on fire may quench it: yea God hath given *leave* to Israel *to defend themselves.*

43. But he that *causeth* and *beginneth* a warre, he is the Devills Officer: for all warres are driven on by the Anger of God wherein the Devill dwelleth, God hath not been the Authour of warres: for he created us in Love, that wee should dwell together in Paradise in friendly Love, as loving children, but the Devill grutched us that, and led us into the spirit of this world, which hath *awakened all warres* and mischiefe in the Anger of God, so that wee hate and murther our selves.

44. Seeing then wee are thus begirt with Enemies in this valley of Misery, so that wee grow among thornes and thistles, therefore wee ought to *watch*: for wee must watch also over the Enemy which wee carry in our Bosom: *viz.* our minde and thoughts, for that is the worst Enemy, also the Devill hath his [1]Den of Theevery therein, and there is required great labour and toyle, to cast out *that Devill*: he slips many times into our Minde, and leadeth us on in smooth delightfull hypocriticall wayes: so that wee suppose wee are in God, and that our wayes are *Right*: there wee should constantly have our Touch-stone with us, which is the *Blessed Love* towards God and Man: wee should not take pleasure in our selves, but wee should be of such a Conversation that God and Man may take pleasure in us for our vertue. [selfe-seeking must be quenched, and true Resignation and selfe-deniall must grow and flourish].

[1] Or, *Fort of Prey.*

45. And when wee thus converse in the Love and the Righteousnesse of God, and in the Obedience of Faith; then wee put on Christ, who setteth the faire orient Crowne of Pearles upon us; *viz.* the Crowne, the *Mysterium Magnum*: he crowneth us with his wisdome, so that wee know his Wonders, which wee were blinde in before, as it hath happened to this Hand, which before the time of the *Tenth Number*, when it was yet in the *unite*, was as simple in the Mystery as the meanest of all; But as the Gold must be tryed in the Fire, so also it happened to this hand: Corruption and Putrefaction was not wanting: every one would needs tread the simple childe under foote, where was the first time that a Garland was set upon it: O what great labour and toyle, did the *Devill* take that

he might fully it, O how busie was he, which when I think upon it, I very much wonder, and thanke God who hath preserved mee: O how he *bestirred* himselfe that he might teare the Garland in pieces; O how *eagar* was he with Antichrist, in putting him on to persecute this hand: that every one might abominate it. But it happened to the Devill, as about Christ, when he so set on the Pharisaicall Antichrist that they Crucified Christ, then thought the Devill: he is *gone now*, I shall be quiet enough, and not be troubled with his Doctrine, which destroyed my Kingdome: so also heere; but he thereby awaked the *first* storme; Christ stormed his Hell, and tooke him captive in the Anger: and so his Den of Robbery was *first* opened by this hand, which he shall never be able to shut up againe, but it shall stand open till his judgement: this wee write for an Example to the Reader, that he may know what he must expect in this way, *even nothing else but scorne and reproach.*

46. But be of good courage yee Deare Children of God, doe but help to wrestle faithfully and valourously, for wee all wrestle in this life for an *Angelicall Crowne*, which Lord Lucifer had upon his head. And how can he but be Angry, who hath lost his Countrey and Kingdome? when another cometh and taketh his Crowne, and throweth him to the Ground, and holdeth him Captive.

47. But wrestle couragiously, yee deare Children of God, it is but for *a little while*, and then we shall get the Scepter and Crowne; it is better to be a Lord, then a captive slave and servant: the sufferings of this world, if they cannot be avoyded, are not *worthy* to be called sufferings in respect of the great *Glory*, which shall be manifested on us.

48. Wee stand heere between Heaven and Hell in a field, and there groweth either an Angel or a Devill *out of us*: now therefore if any have a Love to the Kingdome of Heaven, and would faine be an Angel, he ought to looke well to himselfe; it is soone done with a Man, *Thou hast free will*, whither soever thou inclinest, there thou art: *What thou sowest, that thou shalt also Reape*: let this be told thee [for a warning].

The

The Thirteenth Chapter.

Of Christs most precious *Testaments, *That Faire Garland of Pearles of the Noble Highly Precious Stone* [a] *of* The Great Mystery and Philosophers Stone, *which the Antichristian Church Danceth about, and is ever seeking it: but not in the Right Ground and Place.*

* *Baptisme and the Lords Supper.*

[a] Mysterij Magni & Lapidis Philosophorum.

1. IN *this Stone* there lieth hidden, whatsoever God and the Eternity, also Heaven, the Starres, and Elements containe, and are able to doe: there never was from Eternity any thing better or more precious then *this*, and it is offered by God and bestowed upon Man, every one may have it, that doth *but desire* it, it is in a simple forme, and hath *the power* of the whole Deity in it.

2. Christ saith; *I have the water of Eternall Life, whosoever thirsteth let him come to mee and drinke of it for nothing, it shall flow in him into a fountaine of Eternalll Life, and whosoever drinketh thereof shall never thirst any more:* Christ giveth us his flesh for food, and his bloud for drink: wee should eate his flesh and drinke his bloud, and then he will continue in us, and wee shall continue in him, where he is there shall wee be also, both heere and there [in the other Life]: * for he will be with us alwayes unto the end of the world: he will not let us his children want; as a father careth for his children, so He careth for us; and though a father perhaps should forsake his children, yet *he will never forsake us*: for he hath imprinted us in his hands struck through with nayles, and received us into the [b] wound of his side, out of which did run water and bloud; wee should beleeve and trust him, as his precious Word hath told us, *he is the Mouth of truth, and cannot lye.*

* Note.

[b] Or, *Hole.*

3. Heare thou deare *Christianity*: open thy Minde, and let not Reason, which is without God, leade thee astray: consider *this well*: wee will shew you the right ground and scope, without conceits and opinions; wee will set it before you *wholly* pure without spot or blemish, and onely shew you *what Christ is*; wee will bring no

conceit of humane Invention, to please any Mans Opinion; neither will wee take it from that which the World sets forth, as in their Glosses, but wee will speake, that which is revealed to us *out of the Mouth of Christ*, and what *his Testaments* are *in* [c] *reality*.

[c] Or, *in substance indeed.*

4. For this is the *Jewel*, the Noble Stone, which the Church of Babel danceth about, and about which shee raiseth warres and persecution; how very many scandalous and scurrilous Bookes and Pamphlets have been written about it.

5. This is the *true Jewell* of the Congregation of Christ; when the Church of *Rome* lost it, then it became a Babell, and the Spirit of God departed from her; and the most potent Countreys towards the East, South, and West, turned away from her: For the *Revelation* told them, saying; *If thou continue not in my Love, I will come unto thee, and take away thy Candlestick from thee:* which came to passe thus.

6. *Europe* kept the Name of the Jewell, and *Asia*, the Colour of it: but the vertue of it remained sealed to them both, for they were both departed from it; they went Groping in the dark, they grew fat, proud, and stately, and would be *Lord over the Jewel:* they onely sought [d] good Dayes, great honour and glory by it; they built them upon it a brave Glistering Earthly Kingdome, as is to be seene by the *Romish Babell*, which they doe as hypocrites, that they may be honoured by the Congregation, and had in great esteeme. That which *Paul* and the Apostles left [behinde them] viz. *That the Congregation should abide in reverence and in Love; and that the Elders which behaved themselves well, should be accounted worthy of double honour* (which was right in the Congregation, to doe it to them that behaved themselves well) this they usurp to themselves into their owne Power in [a way of] Compulsion; men must performe it to them, though they be *no way* worthy of it: and because they could not handsomely use any other sword, therefore they made to themselves a *false sword:* viz. the * *Curse* [of *Excommunication*] and that should make men *reverence* their holinesse, that they might not seeme to be bloudy *Executioners* themselves; just as the Pharisees did; who delivered Christ up to *Pilate:* so these also, they are so devout in shew and appearance [they will shed no bloud with their own hands,] but their *heart* is a Devill: They *stirre up* the Magistrate upon their Devilish *Curse of Excommunication, who must be their Executioners to execute what their Devilish Heart hath *concluded* upon.

[d] *Frolick dayes.*

* *Censure.*

7. O *Deare Princes*, open your Eyes; your office if you doe that which is Right is indeed *grounded* in Nature: but their fictions and conceits are *not:* therefore be not *Executioners* under them: see with your own Eyes, yee shall and must at the Last Day, give an accompt of

of *your Office*, be not led about without Eyes blindfold, you should see with your owne Eyes: *yee* are the true Heads of the Congregation: the Lambs of Christ are committed to *your* trust, the Priests are but Elders in the Congregation, if they walke rightly before them, and give good Example to the Congregation, by their good Doctrine, life, and conversation; and then honour and *respect* should be given to them as *Elders* of the Congregation of Christ: *not* that they are *Lords* over the Congregation, but *servants* of the Congregation: they should have the Spirit of Christ, and blesse the Congregation: and the Congregation should give themselves up with them into one Love, into one Will, and so *pray*, and *sing*, and *speake together* of Gods Love and Wonders, that so there may be one Spirit, one Heart, in one Will, and so the weake may be *helped* by the Prayer and Faith of the strong.

8. The Congregation should incline their Eare to the speech of the Elders, *who are strong and powerfull in the Spirit*, and should receive the Word of the Spirit with earnest desire: The Elders should teach with *meeknesse*, and deale with the Congregation as with their *own Children*, they should instruct them in their teaching and reproving with modest admonition: they should not bring bitter Hearts into the Congregation, in sending forth reproaches against the weake children, that the feeble be not quite [e] discouraged.

9. But he that despiseth the *Congregation* of Christ, and departeth from the *Christian way*, they should privately warne and admonish such a one: if he will not regard, then they have the Curse [or Excommunication] of the Spirit, to binde him in Hell in the Anger of God, that Satan may [f] vex his Heart, till he turne and repent: For the *Congregation* hath *in Christ* Great Power, they have the Key to open and shut: but as is mentioned before, the *Priest alone* hath *not* the Power: No, he hath it *not alone*: for he is but the servant of the Congregation: the meanest of them all, if he be [g] faithfull, hath as *much authority* in the Curse, or Excommunication, as the greatest: for wee are *all Members* of the Body of Christ: if the meanest of all shut any out of the Congregation in the Curse of Excommunication, if the party be *guilty*, then he is in [or under] the Curse, or Excommunication: but if the party have *wrong done him*, then *he* is in the Curse or Excommunication *who hath done him the wrong*, who hath *belyed* him: therefore looke to it yee Elders, consider what yee doe: and doe not make the Congregation of Christ, which Christ hath dearly purchased with his bloud, to [h] scandalize one another, else you your selves are in [or under] the Curse of *Excommunication*, and are *without* the Congregation of Christ: [i] search and consider beforehand, ere you judge: *what Spirits childe he is* whom you judge: try his spirit before hand; for many are zealous

[e] *Affraid and disheartened or daunted.*

[f] *Disquiet his heart with Anguish.*

[g] *A Beleever.*

[h] *Reproach or offend.*

[i] *Trie and examine.*

k *Beare with him, and help him up.*

lous out of *Ignorance*, whom you should instruct and receive: you know not what Gods Spirit giveth to every one: for he hath many and sundry Gifts: *Judge all in the way of Love*, be not rigid, be not furious, sterne, and obstinate; instruct the simple in meeknesse, that he may place his delight in the *Congregation*: for such were Christs Apostles, *your Predecessours*; they taught in such a manner, and did instruct the Congregation by Good Example, Doctrine, and Life.

[*Concerning the* Lords Supper].

10. When they met together, and did make knowne the Wonders of the LORD, and sat together with a fervent Spirit; then after exhortation one of another they distributed the Lords Last Supper, as he had commanded them: they tooke Bread and brake it, and eate of it, and thereby, and therewith have Commemorated the Lords Death: in like manner also they tooke the Cup, and dranke of it, and Commemorated the shedding of his bloud, saying one to another, *Take and eate the Lords Body, which was given for us on the Crosse.*

11. So also they did with the Cup, they tooke it in their hand, and drank of it: for the uppermost of the Congregation began and said to the other: *Take the Cup and drinke the Bloud of Christ our Lord, which he hath shed for us on the Crosse, for the Remission of sinnes*, and Commemorate his Death, and the shedding of his bloud, untill he come againe to Judgement, and bring us into himselfe.

12. This Deare Children was the *true Apostolicall* practise, and *the Last Supper of Christ* was even so: for when Christ had instructed and taught his Disciples, he began (after Supper when they had Eaten the [l] *Paschall Lamb*,) the *right Eating* of the Paschall Lamb, and gave them *that* Paschall-Lamb to Eate, of which the first instituted by *Moses* was but an *Image* and a [m] *shadow*: for he gave them his heavenly body to eate, and his heavenly bloud to drinke, which he had introduced into *Maries womb* in the Eternall beginninglesse Heavenly Virgin of God, in the Pure Chast Immateriall [Virginity] without spot or blemish, and had *assumed* it *from* his Earthly Mother.

l Or, *Easter-Lamb, or Passeover.*

m Or, *Type.*

13. You ought [n] highly to understand this; he gave not his Disciples the Earthly substance, which did but hang to Christs Body, *in which he suffered Death*, which was despised, buffetted, spit upon, scourged and slaine: for then he had given them the *mortall flesh*; but he gave them his holy Body, his holy flesh, which hung also on the Crosse *in the mortall substance*, and his holy bloud which was shed together with the mortall, as an *immortall* flesh and bloud which the Disciples

n *Deeply, or accurately.*

Disciples received into their Body, which was put on to the soule as *a new Body* out of Christs Body, whereby the Disciples were capable of [receiving] Christ, and became Members of his Body.

14. You must *not* understand it thus, that Christs Disciples took a piece of the outward Body of Christ, *viz.* of his Earthly Body, and put it into their mouths, and did chew it with their outward earthly Teeth, and so swallow it downe into their Bellies; *no:* which is apparent, in that *he sate with them at the Table,* and did not divide his outward Body.

15. *But Note! As the Deity had conceived in its will, the Image, which God created in his Virgin of his Wonders and Wisdome, and brought *the flesh and bloud together with the Eternall Tincture* in which the soule liveth, (*viz.* the Eternall Fire, which reacheth into the Deity after the substance of the Majesty, and allayeth, filleth, and strengtheneth it selfe therewith) out of *Mary* in the Virgin into the Holy Ternary, into which the Word gave it selfe (as a life in the Tincture of the Eternity) and became the spirit, life, and vertue of *that flesh,* which sprouteth out of the Tincture of that fire of the soule: for the Spirit was in the Word, and the Word was the Power or vertue, and out of the vertue shone the Light of the Majesty, and the Kingdome, with the Power *of this world,* hung to ° it also as its proper owne, which was generated out of the Virgin of its Wonders and Wisdome out of *the Eternall Centre of Nature,* wherein also *Mary* stood, with the outward vertue and life, with the outward flesh and bloud: so also in such a manner as this, hath Christ the true Sonne of God, [and] our Brother, given to his Disciples, his body to eate and his bloud to drinke. * ° *The Spirit.*

16. And as God, in his heavenly Virgin, (out of which the heavenly Substantiality is espied, and attaineth substance in the Tincture of the Fire) *is a substance*; which substance, God (with the Word and Heart, with the receiving in of the Tincture out of *Maries* bloud, in which the soule dwelt, did,) with the Word *Fiat,* as with the Eternall astringent Matrix, comprehend, and let them together become flesh and bloud after a humane way and manner; (understand, as the Eternall Substantiality, with the Wisdome, *viz. the Eternall Virginity,* hath given it selfe into the perished Tincture and Matrix of *Mary,* wherein was *the Promised Word,* which gave it selfe also in the Eternall Substantiality into the Perished Tincture [or life] and so became *a New Man,* being strange and unknowne to the Earthly Man,) so this New Body of Christ, (understand *the Inward* ? *Christ,* which the outward Man which was mortall covered,) gave it selfe, under Bread and Wine as an Outward [thing], into the Tincture of the Soules of the Apostles, *and became Man in the* ? Christus

Apostles

Apostles in the Tincture of the soule; and that is the New Body which Christ hath brought us from Heaven; [of which he said: *None goeth to Heaven, but he that is come from Heaven*] so that when wee wholly yeeld up our selves to him in Obedience, and with our old will, goe out from our selves into his will, and so come into Christs *Congregation*, and desire his flesh and bloud, with all his benefits, *then he giveth us this body and bloud to eate and to drinke*: which the Inward Man borne of God receiveth: for the Body of Christ is ¶ Every where present in Substance: it conteineth the Second Principle: [that is the *Angelicall world*, according to which God is called Mercifull, and the Eternall Good].

¶ Omnipræsens et Omni subsistens Corpus.

17. For, to say that Christ feedeth the soule with Spirit *without* Body, is not true; the Holy Ghost maketh not a Principle, but the Eternall Substantiality in which the Holy Ghost dwelleth, and goeth out from thence in a forme, of many thousand innumerable Essences, even that which is so gone forth, is the *Virgin of Chastity*, *viz.* the Eternall Wisdome, in which all the Wonders of this world were beheld from Eternity.

18. Understand us right, according to its high and precious worth; *That Substantiality* wherein the Virgin of God consisteth, *Adam* had on him: for the Spirit of this world was given him, and breathed into him therein; but the Essences were Paradisicall, and sprung up through the [one pure] Element, which the Substantiality conteineth, and that Substantiality the Spirit of this world in *Adam* tooke into it selfe, into its Power, [as the Water taketh the Light (in a flaming red hot Iron) into it, and quencheth it].

19. First the Heavenly Substantiality had the Power [or predominancy] but afterwards when *Adam* went back with his lust into the Earthly [Substantiality] then the Earthly [Substantiality] got the Power and predominancy, and that is the Cause that our perished heavenly Substantiality is become Earthly: and *therefore* must God with the heavenly substantiality *in us become Man*, and in the Heavenly Virgin and in the Earthly, God is become Man, and hath put on upon our souls the heavenly Substantiality againe, *viz.* his heavenly body: yet our Earthly must passe away, but the heavenly remaineth standing for ever.

20. And yet nevertheless, wee are captivated poore sinners with *the old Adam*, into which the Devill hath an entrance, and wee goe many times out from the faire Image, understand *the soule* turneth its will often into the Outward Man; and therefore God hath appointed *this* ¶ *Testament*, so that when wee turne againe to him, he then giveth our soule the New Garment againe, *viz.* the New body, and reneweth and feedeth it.

¶ *The Lords Supper.*

21. Hee

21. Hee that *once* getteth the Body of Christ, it departeth not from him, unlesse he spoyle it as *Adam* did, it is onely covered with the *old Adam*, and moreover passeth into the Mystery, and it is very possible for the soule to goe out from it, therefore *the soule* should not be secure or careless, but *watchfull.*

22. Therefore know, that Christ gave his Disciples his True All-present Eternall Divine Body to Eate, and his Bloud to drinke, out of which the Holy Ghost proceedeth: and the Inward Mouth which received it was the *desirous willing* of their soules; for the soule of Man hungreth and thirsteth continually since the heavie fall, after such flesh and bloud, and putteth the same on as the Garment of God: for the soule in it selfe is a *Spirit*, and hath need of a *Body*; and there it attaineth a body, a new Eternall incorruptible body into the old Adamicall Body.

23. Thus you are to know, *the bread* which Christ gave to his Disciples, was that which the outward Mouth took, and gave to the belly; but *the word*, whereof Christ said: *Eate, this is my Body*, that same word was the Eternall body of Christ, and had heavenly flesh and bloud in it, and that the soule received, as a New body: and thus there was at once in the hand of Christ, *two* Kingdomes, *viz.* a Heavenly and an Earthly.

24. But you must know, that the Heavenly cannot be comprehended or carried forth by the Earthly: for the heavenly Man, *viz.* the heavenly Body of Christ, *which was in the Outward Christ*, that all at once and in Eternity also filled the Angelicall world, *viz.* the second Principle of God, so that without that same bodily substance God is *not knowne* at all, for the power of the Deity hath manifested it selfe *therein*, and yet the Outward Image remaineth standing, [f] so that in heaven men see the Humane Nature palpably and apprehensively standing *in that forme it was in heere upon Earth:* thou seest nothing else in it but the Majesty of the Clarity of the Brightnesse, which filleth the Angelicall world: and wheresoever now the Majesty is, there is the Substantiality of Christ: for the Heart and the Word of God hath *united it* in the Substantiality: as wee consider, that the Word is *every where*, so is the Substantiality (the body of the Word) [every where] though indeed without Image: for the Creature hath onely the [formation or] Image.

[f] *Note.*

25. Behold I give you a similitude; Consider, all things are created out of the Water, and in the Water was all Power and vertue; for you finde that *all things* have Water, though it be a very Stone, or flesh, or whatsoever it is; but the Sulphur is therein with the power of Nature, which *formeth* the Substantiality.

26. Now behold, in the whole Deepe, there is nothing but Water, Aire, and Fire, out of which there is *the Substance*, viz. the Body of the Earth [come to be].

27. Now you see very well, that *the Sun* (being but one) causeth that, and is also the vertue and majesty in this Elementary Substance: It all belongeth to the Sun, and all desireth the Sun, and the Sun with its vertue affordeth the *Dominion* [or Government of every thing in the Universe].

28. See and consider this in a similitude; God is *the Eternall Sun* in the second Principle: understand the Heart, splendour, vertue, and Majesty: and the *Elements*, Fire, Water, and Earth, are, (spoken by way of similitude,) [as it were] God the Father: Now the Sun standeth there as a Body, as indeed it is, which resembleth *the Creature Christ:* and the whole substance of the foure Elements, resembleth the *Substantiality* of the Creature, wherein the splendour of the Sun shineth: *the Sun* resembleth the Word and the Majesty; and *the foure Elements* resemble the vertue of the Body, and the Father, out of which the Sonne shineth.

29. Therefore know, that in Heaven *every where all over* is the Fathers vertue or power, and in the vertue the Word: and the Word hath the substantiality, which belongeth all to the Person of Christ: for Christ standeth in the Father [as] *an Image*, as the Sun in the Elements.

30. If God should once open himselfe, *the whole world would be meere Sun:* for the Deepe receiveth the splendour of the Sun: or else if there were no such thing in the Deepe as the Sun is, the Deepe *could not* receive the Light: but thus it desireth its like: and thus it is, also in Heaven; the Sonne is every where in the Father, and is become Man; the Totall Holy Number Three without end and substance, hath *manifested* it selfe *in an Image* in substance, and that is *Christ*, and wee are his Members: wee are Gods, if wee continue *in him*; he is our fountaine, our Light, and wee are his Starres: Hee giveth us his Body and vertue, and his splendour for [our] Light.

31. Thus he feedeth us heere upon Earth *in the Supper*, and when wee *desire it* with the vertue of his Body, and with the spirit which proceedeth from that vertue; (for that is the spirit and life of the vertue or power,) then wee receive the Totall Holy [t] *Number Three:* the substantiality hath *Sulphur*, understand the Body of Christ, that is the Father, and the *Sulphur* hath the vertue or power: and in the vertue is the Light of life as another Person, and out of the vertue in the Light goeth forth the smell and spirit of the vertue, and is not comprizable or detainable by the vertue, and yet it goeth forth from the vertue, and is *the Holy Ghost*.

[t] Or, *Trinity.*

32. Understand us aright thus; wee receive *not* in the Supper, *another creature*, with a new soule; no: but wee receive on to our soule, the Body of Christ, which filleth Heaven, and is already

[before-

[beforehand,] *the Eternall Creature*: the soule Eateth Christs flesh, and drinketh his bloud, which filleth Heaven: and out of that which the soule receiveth and eateth, there groweth a body to the soule, and in that body, it is in the hand of God, and can at the End of the world, *goe with that Body through the fire of the Anger of God, without feeling* [of it] and as the fire cannot lay hold on Christ in the Number Three; so not of us neither: for the fire receiveth the meekneſſe [or allay] from *Gods* meekneſſe *and ours*, and becometh in us changed into a riſing up of the deſire of Love, ſo that our fire and burning in us is a meer Love-deſire: for it cometh to be a *brightneſſe* of the Majeſty, and thus wee are in God, and the Children of God, *Halelujah, Halelujah, Halelujah.*

[*Concerning the* Baptiſme].

33. And after ſuch a manner is it with the [u] *Baptiſme of Children*, the ſoule conſiſting in *two* things, *viz.* in *Fire* & *Water*: for the bloud hath *two formes*, viz. ſulphur and water: ſulphur giveth *Tincture* and life: for it giveth light, which is the burning out from the ſulphur, and that is life. The *Phur* is fire, and the *ſul* is Light, and out of the Light goeth the *Meekneſſe*, which draweth the *phur* to it againe, and quencheth its fierceneſſe therewith, and that attracting maketh the meekeneſſe *ſubſtantiall*, which is *water*; and Mercury maketh therein the Great Life, *viz.* a life in the water, and the Heavenly Luna breedeth it that it turneth to a liquor and to bloud, wherein is the *Centre of Nature with ſeaven formes.*

[u] Pœdobaptiſme. *Baptiſme of Infants.*

34. Now Obſerve, When the Seede to the childe is ſowne, then the Tincture of the Fire, *viz.* the Mans Tincture, is ſowne into the Tincture of Venus, out of which proceedeth a *Twofold Life*, viz. a fire-life of the ſoule, and in Venus a water-life of the Spirit, [or a Water-Spirit-Life], which ſpring up together, and *become a Man.* And thus now both Tinctures in *Adam* are corrupted.

35. The Tincture of the ſoule was captivated by the Eternall Anger of God, wherein the Devill ſate, and the Tincture of the Spirit was captivated by the *Spiritus* [x] *Majoris Mundi*, the Spirit of the Great World, the Spirit of this world, and they had *both remained captivated* by the Devill, if the *Verbum Domini*, the Word of the Lord, which at length became fleſh, had not interpoſed in the midſt [as a Mediator].

[x] Macrocoſmi.

36. *Therefore* hath God through Chriſt, inſtituted *two Teſtaments*: One [Teſtament] (for little Children), in the Holy Ghoſt, who performeth the Office, who *chiefly* manageth the office in the *Baptiſme*, and maketh in the water of the ſoule a water of life in his vertue: and one [other Teſtament] (for poore ſinners that are

more in yeares, to understand it,) in the Word of Life, as *in flesh and bloud*, where the Word, *viz.* the Heart of God, chiefly manageth the Office, and feedeth with his body, and giveth his bloud for drinke: which Testament *with flesh and bloud* belongeth to the Tincture of the fire-life, to the soule: and the Testament of *water* belongeth to the Spirit-Life, *viz.* to the other Tincture, and yet is but *one Man*; But before the Birth of Christ, the Devill used great treachery, and wrought much mischiefe with Man: in that he spiritually possessed them [as may be read concerning the Idoll Oracles], and heere [in the Baptisme] his trade and handicraft was laid aside: for Christ erected for the Children, *a Laver of Regeneration* in the Holy Ghost, (for a Childe hath not Faith as yet; also there are very few that learne [or are taught] what Faith is;) that there might be *one Testament* that might preserve *poore* ignorant Man.

37. Not that the Holy Ghost *alone* baptiseth: indeed he *chiefly* manageth the Office, and taketh the vertue of the Number Three wherewith he Baptizeth; and so when the *Baptizer* saith; *I baptize thee in the Name of the Father, and of the Sonne, and of the Holy Ghost*; then the Holy Ghost taketh hold in the Number Three, and *Baptizeth* in the Water of the soule, in the Water of Life, which is in the Bloud of the Tincture, which containeth the Spirit-Life, *viz.* the *second* Centre of Nature: and so the spirit of the soule receiveth
y Of the Office. the vertue y and Office of the Holy Ghost; and heere lyeth the *Mysterium Magnum*, [the Great Mysterie].

38. Deare Brethren *in Babell*, doe not so dance about on the outside of the Mystery, enter in, or else yee are *not* the Ministers of Christ, if you cannot apprehend this, yet continue in the Faith on the Word: But when yee say, Christs Testaments *are onely signes and not substance*, then yee are *the Antichrist*, and deny the Deity; and are not capable of the Office; you *cannot* Baptize the Childe, but *the Congregation of God*, (which hath the Faith,) Baptizeth it:
z A Shepheard, or Swinheard. a z keeper of sheepe, or a keeper of swine, that simply beleeveth that Baptisme is a Great hidden Mysterie, wherein the Holy Number Three Baptizeth, and that himselfe is but the servant, Minister or *Instrument*, which performeth onely the outward worke, he in his simplicity baptizeth *much better then yee doe*.

39. Yee great *Schoole-Rabbies*, and *Masters*, that sit aloft, let this be told you; There is one a coming, who will baptize you with the fire of Wrath, because you deny his power and vertue: yee have a hard bit [to chew] of Christs Testaments: if yee will not goe forth from your *Councills* into the Temple of Jesus Christ, yee must be quite cast away.

40. In times of old yee were very many of you: for yee propagated

pagated your selves, and not the office of Christ: but yee are now become *very thin* in *Germany*, where yee were a *thousand*, yee are now scarce a *hundred* of you; if yee will not leave off your humane wit and your own Inventions, God will so cast you away; that where yee are now *a hundred*, there shall not remaine *ten* of you, nor a *lesse number*. Awake from your sleepe, lest you thus goe downe into perdition into the Abysse.

41. Yee say wee laugh you to scorne: it may be you thinke so, for there is one that laugheth you to scorne, whom wee know, who sheweth it to us: he will suddenly awake, *be not so secure and careleſſe*, consider of it: for none taketh any thing to himselfe, unlesse it be given him of God; neither will this be spoken in vaine.

42. [a] O beloved and worthy Christendome, observe it well: doe not say: if our Teachers leade us not aright, *let them looke to it*: O no, it concerns your very selfe, it will cost the losse of your body and soule. Deare *Christendome* is departed *from all* the Apostolicall Ordinances, vertue, and power, into *humane Inventions* and *Institutions*: and in stead of Christs Kingdome, there is a Pompous, Stately, Hypocriticall one set up, by Baptisme and the [Lords] Supper.

a *Note.*

43. Men set up *Ceremonies*: O, if they had kept the true Faith, and had shewen [b] people the Divine way unto the New Regeneration, if they had shewen them the cleere countenance of God, then *people had departed from their sinnes*, into a [b] Divine Life.

b *Godly or Pious.*

44. But thy wit and suttlety O thou *whore*, hath blinded all: if my Eyes had not been opened by God, how should I have knowne thee: I should indeed have still *worshipped* thee: the world shall seeke thee, and at length *finde thee*: and then *Europe* shall be a Crowne, and *Asia* the [c] Man, and *Africa* the Countrey, and a *simple Shepheard* shall leade us to Pasture, if thou didst understand this, thou wouldst enter into thy selfe: but thou wilt be blinde till thou art *recompenced*; as thou hast powred forth affliction, so thou shalt drinke up misery and torment, for thou hast made it so very great, as it is: and art *a wilde Tree*, and shalt be broken off: There is no remedy, thy own wrath casteth thee to the ground: for thou art weighed in a Ballance, and art found *too light*, saith *the Spirit of the Great Wonders*.

c Or, *husband.*

The Magia *out of the Wonders.*

45. A thing which groweth out of a beginning, hath beginning and end, and groweth no higher then that thing hath in its *Number*, out of which it groweth; but that which is in the [d] *One Number*, is uncorruptible: for it is but one and no more, there is nothing in it that can breake it; for, not any thing that is *one* is at enmi-

d Or, *Unite Number.*

enmity with it selfe: but when there are *two* things in *one*, there is plaine contrariety and strife: for that which is *one* striveth not against it selfe, but draweth into it selfe, and out of it selfe, and remaineth *one*, and though it seeke more in it selfe, yet it findeth no more, and that can never be at *odds* with it selfe; for it is one thing, whither soever it goeth, it goeth in one will; for where there are two wills, there is division or seperation: for one will often goeth inward, and the other outward; and then if that thing have a Body, then that Kingdome or *Government* in that Body is at odds: and so if one enter into the other with Enmity, there that is a contrary will which goeth in against the other, and then therein dwelleth the *Third Number*: & the third Number is a Mixed Essence out of the first two, and is against them both, and will be its *own*, and yet hath *also two wills* in it selfe, from the first two, one whereof tendeth to the right hand, and the other to the left.

46. Thus the Thing riseth up from two into *many*, and every one hath its own will, and if it be in one [onely] Body, then it is at odds with it selfe, for it hath many wills, and needeth a Judge *to part them*, and keepe the wills in awe; but if the wills be strong, and will not be kept under in awe by the Judge, but goe out aloft, then of one [a] Government there becometh two, for that which is flien out judgeth or ruleth *it selfe* according to its own will, and hateth the first, because that is not in its will, and so there is *a strife*, one desiring to [b] keepe downe the other, and so to elevate it selfe alone in one substance, and if it cannot [b] keepe downe the other, (though it make never so much opposition) then each of them *increase* in it selfe to its *highest* [c] *Number*, and is alwaies in strife against the other: and if it come to passe, that it be growne to its highest Number, that it can goe no farther, then it entereth into it selfe, and vieweth it selfe, to see, why it can grow no further, and so it seeth the *End* of the Number, and setteth its will in the End of the Number, and desireth to breake the *band or limit* asunder, and in that will, (which it puts into the End of the Number, wherewith it will breake it,) *the Prophet is borne*, and he is its own Prophet, and [d] Propheseth of the Errours in the Will, that they cannot goe further, and of the breaking of them, for he is borne in the highest Number of the Crowne, *at the End of the Limit*, and speaketh of the [e] *Turba* in its Kingdome, how it shall have an End, and what the cause is that it cannot goe beyond its own Number; and then he propheseth of *a New* [Kingdome or *Government*] which shall be againe generated out of the Breaking: for he [the Prophet] is the Mouth of that Kingdome [or Government] and pointeth at the *contrary Will*, how it is growne from one will, and how with its own desire, it is gone out of it selfe into many wills, and discovereth the

[a] Or, *Kingdom.*

[b] Or, *quash.*

[c] *Degree or Pitch of its strength or limitt.*

[d] *Foretelleth, Divineth, &c.*

[e] Or, *Disturbance.*

the Pride of the Kingdome [or Government] and the Covetousnesse and Envy of it, and in that the Kingdome had but *one* Roote, out of which it was growne; therefore he sheweth the Evill Twigs or Branches which are growne out of the Roote, which are the distraction and disturbance or Turba of the Kingdome, which destroy *the old Tree*, and take away its vertue and sap, so that it must wither away.

47. And then he sheweth also the *falshood* of the Twiggs and Branches, which have taken away the vertue of the Tree, and throwne it to the Ground. They say they are a New Tree, and a good Kingdome, [or Government] and vaunt it, as if they were strange Guests, with great wit and seeming Devotion, and yet they are growne out of the old Tree, and are its Children, and so devoure *their own Father*: and therefore saith the Prophet, they are no children but Wolves, they are come, to murder and devoure, and to set up *themselves* in the stead of the Old Tree: which Pride of theirs thus also driveth on, till the limit, and then it will againe be devoured by their Children.

48. This is their owne Prophet, which is growne upon their Crowne: for he declareth the Evillnesse of the *roote*, out of which the first Tree was growne: he sheweth the poyson wherewith the roote was poysoned, so that out of *one* will many wills are growne, out of which the strife and malice is sprung.

49. And so then if the *Turba* in a thing be growne up with it, which of one maketh many, where the Multiplicity is at Enmity to it selfe, then the Turba also breaketh the Multiplicity; for the first will to a Thing, desireth onely that one thing which is its Body and delight: but the Multiplicity in a Thing maketh *Enmity*; for the one will alwaies rise up above the other: and yet the other will not endure it, and thence cometh envy and falshood, out of which grow anger and strife, so that one desireth to breake off, and throw downe the other: and although the first will be Judge, yet the *Turba* is also sprung up in all the Twiggs and Branches, which destroyeth Obedience, and so each will goe its own way, and will not be judged or ruled, but taketh upon it selfe, and contemneth *the Father*, and all the [other] Children, which yet are its brothers and sisters: and saith it selfe alone is the Tree and the vertue of it, whereas it is but a broken selfe-willd proud Murderer, which *opposeth* it selfe against the first will, *viz.* the Roote.

50. And now when the Father seeth his evill disobedient childe, he seeketh *a Remedy*, to heale that which is broken, and powreth Oyle into the wounds: but he findeth that the Oyle is poyson to them, for they have turned away their will from the first will, as from the Roote, out of which the Oyle floweth, *and the Turba hath generated*

generated another Oyle in them : so that there is no Remedy to heale this [k] Kingdome: it must be devoured in and by it selfe, as an evill [k] Kingdome: and yet it groweth to its highest Number, as to *the Number Thousand*, till the *End :* for the Crowne hath the Number Thousand, and then there is no Remedy more; for then it will be wholly one with it selfe againe, and goe into the first will againe, and give it selfe into obedience, and become one thing againe, and then it beginneth *to Number againe*, yet it is good at first, so long as it remaineth in [l] paucity: but that which hath a great deale of roome is not easily quasht; but that which is squeezed into a narrow roome, and shut up close, will alwayes strive to get out above its limitt, and easily surmiseth that its neighbours dwelling doth also belong to it, and will alwayes *breake* the reine and Bounds. And although, thus out of one thing there groweth another, yet being not agreeable to the first will, out of which it is growne *Originally* therefore it is not its true sonne, but is a wilde [m] Twigge, which is opposite to the Mother, and loveth not the Mother: for it groweth up in its malice, and therefore the Mother taketh it not againe into her first will, that it may subsist Eternally, but letteth it run on to its *Limitt* [or *End*].

[k] *Government, or Dominion.*

[l] Or, *a small or little thing.*

[m] Or, *Branch.*

51. But when the Mother seeth, that all her children thus breake off from her, forsake her, and become strange to her; shee falleth into sorrow and lamentation, shee hopeth for *amendment*, and yet it cometh not, and then shee her selfe seeketh the *Turba* [or destruction]: for shee turneth her will againe into her selfe, and seeketh the *Genetrix :* and there shee findeth a *new Childe* in the [n] Lilly Twigge, and giveth the Apostated children to the Turba, so that they themselves devoure and murther one another; also shee powreth forth their own Turba and poyson upon them, that they may be divided and taken out of the way; that shee may *bring up* her young sonne that may continue in her house, wherein shee may have joy.

[n] *The Purity.*

52. Thus it is spoken to thee thou Great and Broad Tree [of the Generation of *Adam*] who in the beginning wert *a little Branch*, thou wert created in *one* will only, all thy Twiggs should have that will of thine, but the Devill grutched thee that, and strewed poyson into thy will, out of which the Turba grew: and so thou hast spoyled all thy Children and Twiggs *therewith*, so that the Turba is growne up also in *every little Twigge :* Thou didst enter into Pride, and wentest forth from the first will, which God gave thee, into the Great Wonders *of the Great Turba* [or Uproares and Commotions, Contention and Destruction in the foure Elementary World]: wherewith all thy Children were enamoured, and left [o] thee.

[o] *Thy first will.*

53. There-

53. Therefore saith *the* P *Mother of the Genetrix*, I am in Anguish, I had planted mee a little Tree, and desired to Eate of its good fruit: but it hath borne much *wilde* fruit, which I have no minde to Eate of, I will conceive, and bring forth a young sonne *in my old Age*, which may continue in my house, and doe my will, that I may have joy at last; since all my children leave mee, I will take comfort in my young sonne, and he shall remaine in my house while I live, and Satan shall not tempt him, I will put a childes Garment upon him, and he shall dwell with mee in a totall childish simplicity: behold! I will generate him out of the first Roote, and will *breake the Turba*: for Q its number in the Crowne is accomplished.

P *The Eternall Nature.*

Q *The highest pitch of the Apostate children.*

54. What seeke yee so much, yee *wilde* Branches? yee say yee are above the Mother, [above the Spirit of God]; yee have Art, Knowledge, and Learning; what *delight hath the Mother* in your Wit and Art? Shee desireth no Art and Wit; for shee is altogether simple, and counteth but [the Number] *one*; if you would please the Mother, you must goe from the Multiplicity into *One* againe, not through Art and Wit, but you must goe forth out of your proud *Turba*, out of selfe, into simple Humility, you must leave the bravery and hypocrisie of your own wit that proceeds from the *Turba*, and become as children, else yee are not acceptable to your *first* Mother, but the Turba taketh you up, and then consider where you shall remaine, *when God shall judge the secrets of Mankinde, when all shall passe through the fire* of his wrath, saith the Spirit of the Great Wonders.

55. Mother *Eve* said, when shee brought forth the first Childe: Behold! *I have the Man, the Lord:* he shall Effect the breaking of the Serpents head, and possesse the Kingdome, but it was *Cain* the murtherer.

56. And thus also you now say, wee have found the Lord: now wee will possesse the Kingdome; for wee have found the true Doctrine, wee will teach thus and thus, and then wee are Gods Children; But hearken! You have indeed *found the true Doctrine*; But you are *Cain*, you looke after the Kingdome, and not the power and vertue of *Abells* sacrifice: you desire onely to continue in fleshly pleasure, and retaine *onely the shell* of Gods Word, which hath no vertue or power: You retaine the *Historie* (and contend about it, and so destroy your Countrey and People) but you deny the power of it: you say, wee are *neere* to the Kingdome of God, and are yet *farre* from it, which your *End* will testifie.

57. What doth your *knowledge* availe? The Devill knoweth as much as you, but he doth it not, no more doe you: and therefore the Kingdome of God remaines *hidden from you both*: your know-

ledge is the snare that catcheth you: if you were *simple*, you would not be so proud: what doe the simple know concerning the false, suttle, cunning deceit, if he learne it not from the wit of the [t] Turba? Doe you say, that you have Gods Will and Teach it? Are you not *Cain*, that murther *Abell* every day? Consider your selfe well, you are *hee* indeed: *Abell* lyeth at your feete, and beseecheth you, but you are that Evill Beast, that treadeth *Abell* underfoote, you ride over the bended knee, and account the poore and simple to be but dirt and dung, and yet devoure his sweat and labour and fill your selfe with deceit without measure: How dare you then say, *Heere is the Church of Christ?* O you are *Babell*, that City of whoredome and falshood.

[t] *Contentious jangling Disputations.*

58. Thou knowest the Will of God, and yet dost onely thy own will, and sayest moreover, *Wee are gone out from Babell:* wee have the True *Teaching* [or Doctrine] amongst us: indeed if you had the spirit of righteousnesse, and truth, and would content your selfe with a little, then the Mother would alwayes give you enough, *you should want nothing:* but your Pride and haughtinesse, doth not trust God, therefore you trust onely upon Covetousnesse, and are greedy to devoure the fatt of the Earth; you take it by force and not of right, the right you produce, claime, and plead, hath onely been *invented* by your covetous heart, you live onely in deceit: you perswade and deceive your selfe *to your own losse:* if you had wit and understanding, you would have respect to your end, and what will follow hereafter: but you blindfold your *selfe* with Pride, and say: Behold heere are *Golden Times*; many have desired to see what wee see, and heare what wee heare, and have not seene nor heard it; Hearken! indeed that shall be a witnesse against you, and will make *your Judgement* the heavier, you have not hitherto been the better for it but the worse, therefore know that what is declared to you [by the Reformation] is by your own Prophet, who hath called you back againe from your Pride into your Mother *Humility:* but you are become worse and worse; you have broken the sword of the Spirit, that you may doe what you *list:* but he hath left you, and given you up to the *Turba*, which shall devoure you: as was done of old to *Israel:* there is no Councell or *Remedy* to helpe; Your Covenants are all Nothing, while you rely upon the Arme of flesh, and so God also is departed from you, and leaveth you to devoure your selfe.

59. Or wherefore doe you take *the Covenant of God* into your Mouth? seeing you hate to be *reformed*, and thirst after Covetousnesse, doe you suppose God to be a false hypocrite and lyer as you are? leave off your *Clamouring*, you are not acceptable to God, except you turne, and goe out from your falshood.

60. It

60. It is with you now according to the Turba's driving, which taketh its recreation, in accompliſhing the Anger of God; and to devoure what is growne in its Kingdome, and you are blinde concerning it, *and ſee it not*: why are you ſo covetous: goe but out from it, doe you not ſee, how the [f] Noble Tincture hath raiſed up it ſelfe: it is *neere* its bloſſoming, and *then you will have* Silver *and* Gold *enough*.

[f] *The Bloſſome of Life.*

61. But what ſhall wee ſay? you have committed whoredome till you are fallen aſleepe: you goe downe alive into the Abyſſe, *rather* then you will forſake the whore; and therefore it ſhall be unto you, as your own Prophet *Teſtifieth*, who hath very long called you by his Trumpet; you wait for [deliverance by] *the fiery ſword*, which will alſo cut you in pieces.

62. Or doe you ſuppoſe us to be mad, in that wee ſpeake thus; Indeed wee are borne out of you; wee ſee and underſtand, *the Complaint* of our Mother, which reproveth her children; for ſhee declareth the wrath in the *Turba*, which is growne up into the fierce wrath of God.

63. Wee ſpeake what is given to us, which wee know in the Zeale of the Lord: what have wee to doe with [t] Babell? wee ſpeak to our ſelfe, and to the fellow-members of our body, and thoſe that dwell in the Courts of God, with thoſe who *at preſent mourne* with us, whoſe mourning ſhall be turned into Joy.

[t] *Confuſion, ſtrife, and jangling.*

The Fourteenth Chapter.

Of the Broad Way in this World which leadeth us into the Abyſſe.

And of the Narrow Way [that leadeth] into the Kingdome of God.

1. DEare Children of God, let us heartily and ſeriouſly *Conſider*, from whence wee are, and whither wee are to goe, and what we doe and purpoſe, that wee may *not looſe* the *Eternall and higheſt Good*: wherefore doe wee ſo very much labour after temporary pleaſure and voluptuouſneſſe, after Honour, Money, and Goods: are wee not in this world ſtrange Gueſts, and Pilgrims, which ſhould *continually expect* when this life ſhall End; wee are *not created* for the pleaſure and luſt of this life; but for Paradificall Joy, and to leade a ſim-

a simple childe-like life; wee should not know of any pomp, state, or haughtinesse: but live together *as children* in a loving sport of Joy: wee are gone out from our true, pure, Paradisicall *Mother*; wherein wee should live in her as deare and *loving* children.

2. Wee are shut up in the Mother [the Temporary Nature] which generateth the Evill Beast; and have *received beastiall Properties*; wee doe no otherwise, then as Evill Beasts, wee have given up our selves to a strange Mother, which educateth us, and leadeth us captive in her bands: and wee must at length leave the outward Man to the Earthly Mother, wee cannot get away from her, for shee hath captivated us in flesh and bloud: shee breedeth us, and bringeth us up *in her selfe*; and keepeth us for her children; But yet wee have a very precious *Jewell* hidden therein, with which wee are Gods children: with that let us *endeavour* after the highest Good, that wee may attaine it.

3. Deare Children, our strife about the Highest Good, consists not in the sword, in killing and slaying, that wee should make Warres and fight for the Cause of God and his Kingdome, *and so persecute and murther one another*: neither doth it consist in much knowing: but meerly in a simple childe-like obedience, that wee should goe out from the will of our flesh, which is *Beastiall*, wherein the Devill dwelleth, and enter into the will of God: it lyeth in no mans opinion or knowledge; [a] for the Spirit of God giveth knowledge *to every one* out of the Wonders, out of which he is borne.

[a] *Note.*

4. You see how wee are put under subjection to the spirit of this world: for when a childe is sowne [b] in its mothers [c] womb, *that Spirit* is there ready, and *formeth it* according to the *wheele* of the outward Nature; *that* giveth condition, will, and disposition to it: *that* sheweth it the wonders of its secret Mysterie, and openeth to it the way of the will [d] thereof, *that* leadeth it in the entrance into its Mother, and out of its Mother through this world: *that* giveth its body to the Earth, and its soule to Hell.

[b] Or, *into.*
[c] Or, *Body.*
[d] *Of the spirit of the outward world.*

5. Therefore since wee know this, wee ought to lift up the Spirit of our soule, and *make warre onely* against that evill Earthly Spirit, and oppose it with our soule and body, and *not against our brethren and sisters*; wee cannot overcome the Devill with disputing and knowing much; neither can wee maintaine Gods Word, *with warres and the sword*, but with the simple obedient [e] life of God, that wee be contented with that little which wee have, and depart from the Evill lust after Pride, into an humble childe-like life, wherein every one should with all diligence performe his worke, for the *benefit* and profit of his brethren and sisters, endeavouring thereby to serve God his Creator, and to pleasure his brother: *not*

[e] *A Godly or Divine Life.*

seeking

seeking his own honour, but with a desire to doe so well, that his brother and sister may sincerely love him, and wish all happinesse and welfare to him.

6 If you will serve God, give offence to none, that your good and benefit be not hindered; Let not *Satan* have power over your heart to sist [or prevaile with] you; *Put away all evill thoughts, instigations, and influxes* [of the minde]; for Satan insinuateth himself, in the influxes from the spirit of this world, and possesseth your minde; be continually *watchfull*, and strive against him; cast those false and evill influxes upon his head, and send him away with them; and consider that you walke upon a very narrow path between Heaven and Hell in very great danger, be at *no time* secure or careless, for you know not, when the spirit of this world will take away from you, its own; *for your limit was set in your Mothers* [f] *womb, which you cannot passe*, neither doe you know the day and houre, wherein the Spirit of this world will *leave you*, and then your poore soule will stand quite naked, hungry and * empty; and then if it have not Christs Body on it, it will be captivated by the Devill.

[f] Or, *Body.*

* Or, *naked.*

7. Deare Children, it is a very streit narrow way that leadeth into Gods Kingdome; he that will walke therein in this life, must [*submit* and] prepare himselfe for affliction; for *every thing* is against him; the Devill is altogether against him; his own flesh and bloud set themselves earnestly against him; for the Spirit of this world in flesh and bloud seeketh onely the matters and Dominion of this world: the Devill continually sets on his children and servants against him: he [that walks toward Heaven] must be *trampled upon* and *despised*: he is not in this world acknowledged to be a childe of God.

8. Deare Children, looke well to your selves in this world: at present Men leade you on in hypocriticall wayes: they *Boast* much of *Faith*, and leade people on in an *Historicall Faith*, which is but meere [g] Notion, they teach you the [g] Notion and he that doth not stick to that, *is accounted an Heretick*: O how *dead* is the present Faith, it stayeth at the knowledge or the Notion: they suppose that when people know how to speake much of God, of Christs merits, sufferings and death for Mankinde, and comfort themselves therewith, that it is *the way* to eternall life.

[g] Or, *knowledge.*

9. O no, all that availeth nothing, that thou knowest and tickleth thy selfe with it: *True Faith* in Christ is quite another thing; it lyeth not barely in the History, and in the Letter: the [bare] Letter is not the Word, it is but a leader and directour to the Word: *the Word is Living, and hath the Spirit*; [h] the right Faith is the right will, which entereth into the Living Word.

[h] *Note.*

10. If

10. If you comfort your selfe *never so long* with the sufferings of Christ; and yet your will and purpose remaines in deceit and wickednesse, then the spirit which proceedeth out of your will, is a *theefe* and a *murtherer*; you teach one thing, and doe another: God desireth no flattering Hypocrisie, but an Earnest [*sincere purpose* and] will, which entereth into him by obedience, and this is right [i] *Beleeving in the Holy Ghost*; and therein is the Word and Death of Christ fruitfull indeed.

[i] Or, *Faith.*

11. Christ saith; *You must turne and be as little children, who are not yet conscious of any falshood, deceit, or wickednesse, and in Christ through Christs death, be borne of his flesh and bloud, if you will see the Kingdome of Heaven; for he that eateth not the flesh of the Sonne of Man, and drinketh not his bloud, hath no part in him.*

12. Deare brethren, it consisteth not in the [k] Oast onely which you deliver to the people, and in the Cup or [l] Chalice: No, but when the soule *converteth*, and bringeth the body under subjection, and giveth it selfe up wholly in obedience unto God, and into his will, and desireth to goe in at Christs Entrance to the Father; then it goeth out from the life of this world: and *goeth with Christ* into the Father, who giveth it Christs flesh and bloud; for it eateth of the Word of the Lord *at Gods Table*, and getteth Christs flesh *for its body*, and Christs bloud for its Refreshment and habitation; for the soule dwelleth in the Heart, and burneth out of the Heart bloud, as a kindled light; and hath its principall Dominion in the Head, in the Braines, and there it hath [m] *five* open Gates, in which it governeth, with the spirit of its life.

[k] *Oast which the Priest delivereth for Holy Bread.*

[l] *The Chalice, or Cup, wherein they carry the Oast.*

[m] *The five senses.*

13. And therefore if the *Tincture* in the soule in the Heart bloud, be *entered into Christs will*, then that Will governeth the spirit of the soule in the Head; and though it have many obstacles, and hindrances from *the Earthly beastiall spirit*; as also from the *Devill*, who *infecteth* the Earthly spirit (so often as the soule is secure or careless,) and bringeth it into fleshly lust: yet nevertheless, when the soule doth *but reject* the Earthly beastiall thoughts and influences, or instigations, then it remaineth in Christ still; for the body of Christ, which the soule hath, is too hard a bit for the Devill to overcome: and yet a harder bit it is for the soule to turne away from the spirit of this world, and enter into the Obedience of God.

14. Deare Brethren, it is not a handfull of Historicall Faith that will doe it: for men to set the Merits of Christ aloft: it must be sincere and Earnest, you must earnestly enter through Death and Hell of the Devills *into the Merits of Christ*: you must *overcome* the spirit of this world: your will must presse it selfe with all its reason and thoughts into the will of God, and then you will well see how little the Historicall knowledge can doe. 15. If

15. If you *will not* drive the Devill out of your Heart, then he will not let you enter into Gods will; if you will *keepe* the iniquity of falshood in your heart, and so fight with the merits and satisfaction of Christ against him, then you will be *hindered*; for the Devill opposeth it strongly: he striveth against the soule as long as he can; he letteth not the soule goe, *before* it heape all Earthlinesse upon his neck, and *depart from it*; when the soule doth so, then it departeth out of his *Countrey*, and then he is overcome: but O how doth he continually lay that [as a Net] before it, and goeth alwayes about like a Fowler, and if he can possibly he will cast the Earthly Garment on to it againe.

16. O how hard a Combate must the poore soule hold out, against the Devill: but therein the sufferings merit satisfaction, and death of Christ *is availeable* when the Devill hath ensnared the poore soule againe, and will not let it goe, but goeth downe with it into the Abysse into *despaire:* there the soule must take with it the sufferings and death of Christ, and walke with the Devill *through Hell into the Death of Christ*; and out of Christs death spring up with Christ into God againe; and *then it is the Lilly* which the Devill doth not like to smell upon.

17. But for you to depend wholly on *the History*, and so to apply the merit, suffering, and death of Christ, and will still keepe the Devill lodging in your soule, that is *a reproach* to Christ; What doth it availe you to pray, *that God would forgive you for Christs sake*, when you forgive not all others? your heart sticketh full of revenge and robbery.

18. You goe to Church, into the Congregation of Christ, and you bring a false hypocrite, lyer, covetous, angry, adulterous, proud person and soule, *in with you*, and the same you bring *out with you* againe, what benefit have you thereby? You goe into the *Congregation* to *the Supper* of Christ, and desire Christs flesh and bloud, and yet keepe the black Devill in you for a Guest: what meane you? you receive nothing but the *severe Anger of God:* how will you feed upon Christs flesh and bloud, if your soule be not inclined with all earnestnesse and sincerity into God: doe you *suppose* that Christs body and bloud dwelleth so in the Earthly Element, that you can chew it with your Teeth? *No*, friend, it is a more pure and subtile thing; the soule must apprehend it, the mouth of the soule must receive it; but how shall it receive Christ, if the *Devill* be still *lodging* in the soule? the soule must be in the will of God, if it will feede upon God; indeed it can *continually* eate of Christs flesh, if it live in the flesh of Christ; for *every* Spirit [n] eateth of its own body.

19. This Testament is ordained to that End, that in the Congre-

[n] Or, *is fed by its owne substance, which is its flesh and body.*

gregation wee should there *eate the flesh of Christ, and drinke his bloud:* that wee should thereby commemorate his Death, and teach the same to our children, and tell them *what Christ hath done for us,* that wee might be preserved in one minde and will, and that wee should be one body in Christ, and walke together in *one Love:* and therefore wee should eate of one and the same Bread, and drinke of one and the same Cup, and acknowledge, that Christ hath begotten us againe *to one Body* in himselfe, and that he hath, through his death brought us againe through Hell and the fire of Gods wrath, into his Father in himselfe, that wee might *wholly* put our wills into his will, and love one another, and make one another rejoyce, in him, and sing, speak of, and declare his marvellous Deeds and *Benefits*, and thereby *renounce* the old Devill, who hath held us captive, and tread him under foote in our Minde.

20. This is the right *Catholike* way of true Faith: he that teacheth and liveth otherwise, is *not appointed* for a Shepheard, by Christ: but is a Shepheard sprung up of himselfe from his owne Art and Reason, which, in the Kingdome of Christ, according to the Outward Man, should be continually dead, that *Christ in us* may live; None is a *true* Shepheard over Christs sheepe, unlesse he have the Spirit of Christ; if he have not that, then he hath not the true

o *The true* Jus Divinum.

o *Apostolicall* power and authority of *Excommunication:* he must in Christs Spirit have the *Key* to Heaven and to Hell, else he is but a *vizard* and Image without Life: How can such a one who is captivated by the Devill, judge in the Congregation of Christ; can the word and Commandement of such a one be the Word of God, whereas he speaketh but from *a false Spirit.*

21. O yee false Bishops [come] from the Universities, how hath the Devill of Pride blinded you, that *you set Shepheards* over the Lambs of Christ, according to your own favour and respect: Saint *Paul* teacheth you, doe but reade it, what an heavy account you are to give: nothing availeth with you but Art: and in the Kingdome of Christ, Art is but drosse and dung; *God leadeth a pure heart by his own Spirit*, if one incline towards him, and submit unto his will, to such a one he teacheth *heavenly Art.*

22. The Congregation of Christ should be in one will, and the Shepheards thereof, should have the spirit and p will of the Congregation: It is not so slight a matter to put on the Garment of Christ, as many suppose, who seek onely covetousnesse and honour therein, and they finde nothing but the Anger of God therein.

p Or, *Consent.*

23. Or what shall wee say? The Priest Devill hath blindfolded the Kingdome of Christ, so that the Congregation of Christ is *stark blinde*, where men suppose they *are Gods*, and that *they teach from the Holy Ghost*, whereas their own honour and covetousnesse is meerly

meerly sought after in deceit and falshood: Men see how great mischiefe *they* have caused in the world, how many Countreys have they caused to be laid wast, and murthered many hundred thousand persons with their *false Opinions*, and have onely served the Devill, in the Garment of Christ; if the Congregation did but discerne it, they would presently consider it; but all this cometh to passe, in that they afford *not* honour to *the Spirit of Christ:* Men will choose Shepheards themselves, whereas the Devill is in all meere humane Elections, when it concerneth the honour and doctrine of God.

24. The q Bishops that are growne up of themselves and chosen for favour *without* the Spirit of God, are as profitable to the world, as a fift wheele to a wagon: indeed they doe but little, except it be to make the Congregation goe astray, slander, jangle, and dispute, as their *scandalous Pamphlets* testifie, in many of which there is as much of the feare of God and love to their Neighbour, as the Devill in Hell hath: Bloudy *provocations* are the Devills *Drums* and *Trumpets*, by which he *reproacheth* the simple Congregation of Christ.

q Or, *Pastours.*

25. O deare Children, *open* your eyes wide, goe out from the *Priests Contentions:* and enter into combate against the Devill, *against* your voluptuous flesh and bloud: A Christian is not a wrathfull Souldier or Warriour, who desireth the Kingdome of this world: for Christ saith, *My kingdome is not of this world, else my servants would contend for it:* Saint *Paul* saith; *Seek that which is above, where Christ is; wee are called by Christ out of this world*; that so wee might serve God with the soule, and be in Christ; but with the body in this world, that wee may have maintenance and sustenance for it: therefore the *Earthly life* ought to labour and maintaine its body, but *the soule* should be Lord and Governour, and rule the Body, it should not suffer the *Starry-Spirit* to practise any falshood, and fill it selfe with lyes and deceit, for such things are so brought into the soule.

26. The poore soule is heere in this life in very great *danger*, where the Jawes of Hell continually reach to its lipps, for it is infected with the Spirit of the Starres and Elements, which fight against it day and night; Consider thy selfe now thou deare Minde, and thinke in what vessell thy soule, *viz.* thy best Treasure lyeth, and thou wilt surely *awake out of the sleepe of the beastiall Life*, and consider what will follow hereafter, when the Spirit of the Starres and Elements will leave thee, where then, thy best Jewell (which thou thy selfe art,) will remaine; in what condition thou wilt be *for ever* without end; for wee know that the soule dwelleth in the Heart: its own substance is the *Centre* of the seaven Spirits of Nature: the six Spirits are the Government of the Life, and the seaventh is the *Tincture* of the Substantiality, for its Substantiality is

bloud and flesh, which maketh the Tincture, though the Tincture is not bloud and flesh, but a virgin *without Generating*; yet the six Spirits in the Tincture continually generate one another, as is mentioned heeretofore concerning the Centre of Nature; But the brightnesse of the Noble Pearle of the soule, is *especially* knowne in the Tincture; for therein it attaineth Gods power and Spirit: and there getteth its right Name, [*Seele*], *SOULE*; for as God is above Nature, which cannot comprehend him: so the virgin in the Tincture, is a spirit above the spirits of Nature, which belong to the Centre; and yet the virgin, without the spirits of Nature, would not *be*; even as the Number Three of God, without the Eternall Nature, would not be knowne; so also the soule.

27. The six spirits of Nature conteine *the Eternall Centre*, with which the Darknesse and Anger of God is comprehended: for the Originall of Mobility consisteth therein; for the fire existeth therein, though indeed it standeth but in *foure* formes, and in the *fift* forme springeth up the true Life, and in the *sixt* the understanding: and then first there is in the *seaventh* another Spirit, which is not the Centre in the Anguish-source, [or property], for in the seaventh forme there is another source [or property], indeed the first six formes rule therein, and are the life of the source, and a cause of the life; but they *make together one Spirit*, which liveth in the Bloud, Water, and Aire.

28. And though it be so, that wee are through the heavy fall of *Adam*, brought into the outward Dominion, so that the soule swimmeth in the palpable [or visible water], yet the Eternall Water, *viz.* the Mother of the Water, is hidden in the outward, in which the soule is *an Angel*; wee give you to understand, that the soule is a Spirit, as God the Holy Ghost is, who goeth forth from the Father and the Sonne, and is the *Mobility* of the Deity: for the Father standeth still, and hath moved himselfe but once, *viz.* in the Creation: but the Spirit hath the Word of the Father, and performeth all things through the Word.

29. And thus also, the soule is a spirit generated out of the Eternall Centre of Nature, out of its own spirits of its own Nature, not strange ones, * *which* hath the word, which comprizeth it selfe in the *six* formes of Nature upon the wheele of the Crosse, and *performeth all things*, through the Word: for it is the Spirit and Life of the Word, and moveth upon the Wings of the Winde as a flash or blaze, it formeth the Word, and produceth it, and the *Six Spirits* are its Counsellours: though there are but *five*: for the *Sixt* is the forme of *the Word it selfe*: but the *five* conteine *the five senses*.

* *Viz. the soule.*

30. Where wee wofully finde and have great cause to lament it, how

how our father *Adam* hath heere introduced the Evill, poysonous, Earthly Dominion: so that the poore soule is thus wholly captivated by the Spirit of this world, which floweth forth and worketh powerfully in the soule, so that often and hourely, there breaketh forth out of *the Word of the soule*, the Evill of the Abysse; in which the Devill mingleth himselfe, and *possesseth* our hearts outwardly, and then also most inwardly, *viz.* in the *first foure Formes of Nature*, and turneth us away from the Will of God, into all abominations and wickednesses *which are in him:* And as he now observeth how Man is qualified, *viz.* what spirit is *predominant* according to the Dominion of his Body [whether it be pride, covetousnesse, envy, wrath, unchastity, wantonnesse, voluptuousnesse, and such like] accordingly he *assaulteth him *continually*, and effecteth such great wickednesse with the soule, as no Tongue can Expresse; for in the outward Dominion there are *also seaven Formes*, viz. *the seaven Planets* which Rule the outward Man, and reach into the bottome of the soule, if without ceasing it doe not resist, and reject the *Evill* malignant † influences: in the same the Devill hath a powerfull accesse to the soule, but yet he hath *not* that Dominion, nor any compleate power therein, unlesse the *Turba Magna* in the Anger of God be kindled, [as in Judgements, Pestilence, Thunder, and the like Plagues and Punishments] and there he is the Executioner: but he hath the *inward Dominion* of the foure Formes to the fire-Life, these he can possesse, as often as the soule plungeth it selfe thereinto; if he get it there, O how fast he holdeth it, and will quite downe with it, for *that is his Kingdome* [viz. the Abysse of the foure Formes].

* Or, *Tempteth.*

† *Influxes or instigations.*

31. And Observe it according to its precious depth; The Foure Formes conteine in them the *Originall* of Nature; where first (in the desiring willing,) the Darknesse with the attracting entreth into a desire: and so the *desiring* becometh strong, ‡ harsh, hard and cold, and the desiring maketh an attraction and stirring in the strong harshnesse, which are *two Formes*, and the *third Forme* is the great Anguish, in that the Desiring would be free, which stirreth the anxious wheele of Nature, and in the End [stirreth up] the flash of fire, which is the *fourth Forme*, as is at large mentioned before.

‡ *Sharp astringent.*

32. And so that harsh attraction maketh in the desiring of the will, in the outward Nature of this world, a great Covetousnesse, so that the Minde would attract all to it selfe, and possesse it *alone*, and though it cannot devoure it, yet will possesse it, and would not willingly afford any thing to any other, and this is *one Roote* of the Abysse of Hell, wherein the Devill vehemently assaulteth the soule, that it might not goe out, and come to the Light of God.

33. The *second Roote* is the bitterneſſe of Nature, which in the harſhneſſe is an enimicitious ſting, and will not endure to be ſubdued: the more it is reſiſted, the greater is its ſting; This is the *ſecond forme*, which maketh in the outward Nature, an enimicitious ſtinging, envious, bitter Minde, whereinto alſo the Devill windeth himſelfe, and kindleth the Word of the ſoule, with a deſpitefull, ſtinging, envious [t] ſubject, ſo that the will continually burneth in envy, and never ſpeaketh any Good, but meere vanity and wantonneſſe, which is ſerviceable to the Devill: *whence* proceed lyars, ſlanderers, backbiters, falſe hearts; God have mercy upon us in our great miſery, into which wee are plunged.

[t] *Matter or ſubſtance.*

34. The *third Roote* is the Anxious Wheele of the Minde, whence the [u] Senſes ariſe and are Generated, which containeth in it eſpecially, the miſerable houſe of [x] *ſadneſſe*, and yet is the houſe of the ſpringing up of Life, this is *chiefly* the dwelling place of the Devill, within which he ſeateth himſelfe; it is his ſeate, and he continually raiſeth up that houſe of ſadneſſe, ſo that the ſoule groweth timorous and *doubteth* of the Grace of God, and of the Light of Eternall Life: he continually caſteth in the *two* firſt formes, *viz.* covetouſneſſe and envy, and with that poyſon windeth the wheele of the Minde about, and maketh a hurlyburly in the Eſſences of the *thoughts*: he continually mixeth Covetouſneſſe and Envy together, that he may retaine his ſeate: and ſo when the poore ſoule would goe out aloft and be gone, then he barreth it up into the Chamber of Anguiſh, and ſtraitneth it, that it might and ſhould deſpaire: for the *Chamber of Anguiſh* is alwayes in Darkneſſe, and there he caſteth it downe, that it may not get aloft on the wheele, leaſt it ſhould [y] *diſcover the fire*, and ſo he would be knowne.

[u] Or, *Thoughts.*
[x] Or, *Mourning and Lamentation.*
[y] Or, *cauſe the fire to appeare.*

35. The *fourth Roote* is the fire-flaſh; and when the Devill *cannot* detaine the ſoule ſtill in the houſe of ſadneſſe, but that it reach after the flaſh of the Light of the Liberty of God, then *he ſlips into the flaſh*, and bringeth the thoughts in the word of the ſoule out aloft above the Croſſe, in *high-mindedneſſe*. [as Men that through Learning ſtrive after the Light of God; and having attained it, little thinke how the Devill ſlippeth into it, and bringeth them into high-mindedneſſe, to be proud of themſelves, eſteeming themſelves as *Clergy*-Men to be better then the *Laity*] ſo that the ſoule thus flieth out aloft, and elevateth it ſelfe above the Meekneſſe, as the Devill himſelfe did.

36. For (as wee have mentioned before) Nature getteth in the kindling of the Fire, *two Kingdomes* [or two Principles, as may be ſeene in a Candle, out of which (in the kindling) ariſeth the Conſuming fire, and the pleaſant refreſhing Light,] *viz.* one in the fiereeneſſe of the fire, which flieth out aloft above the Centre, with

with the sowre wrathfull severe formes: and the other, in the Light of the Meekneſſe, which remaineth standing immovably, and hath also *all the power of the Centre*, in which power the Spirit of the Deity and of the Majesty is knowne; wherein standeth the [Rain]-Bow with the Crosse of the Number-Three: for the Majesty is heere the *Brightneſſe* of the Deity: and heere the Eternall Liberty [z] without [or beyond] Nature (which hath but one onely will) getteth the strength, power, majesty, and glory; for the Eternity is thus [a] *Revealed*, which otherwiſe would be as it were *a still nothing*, in the Creatures esteeme and account.

z Extra Naturam.

a Or, *manifeſted.*

37. Above this still soft humility, the Devill leadeth the soule of Man in its will out aloft in the fire-flash: for heerein according to the spirit of this world, consisteth the *Dominion of the Sunne*, which giveth might and strength to the Outward Man, and also the light and power of the outward senses, so that Reason cometh to see; and the outward spirit getteth great *outward skill* and wisdome, according to the Dominion of this world.

38. Also heerein all suttleties of the Essences and senses discloſe themselves: which the Devill very well *obſerveth*; if any in the [b] upper Dominion, according to the spirit of this world, be a childe of the Sunne, then he, in *the Centre of Nature* without ceasing, slippeth into the fire-flash of the soule, where the fire and heate existeth, and alwaies bringeth in with him the *other three poysonous formes* in the Originall; he bringeth the soule out aloft over the Crosse above the Meekneſſe of the Majesty, in the wrathfull fire-flash, *so that it groweth* proud, lascivious, and fierce; he maketh it to contemne meekneſſe and humility: and so it flieth forth in its *own wit* in the fierceneſſe of the flash above God and the Kingdome of Heaven, [and scorneth all that belongeth to God and to Eternall Life].

b *Predominancy.*

39. And all this, (deare Brethren in *Babell*) proceedeth from hence; that you are voyd of the *Divine* wit and understanding, so that you flie above the wheele of Nature in your *owne* witt, you should stay in the Crosse in humility; and your soule should be inverted and inclined in to the meeke Majesty of God; but now you flie upon the wheele of the fire, in your pride, aloft over the Deity; and this the Devill doth to you in suttle craftineſſe, that he may thus leade you, that thereby the Kingdome of God might not be knowne; you seeke the Kingdome of God *in Art*; but Art hath the *six formes* of the wheele of Nature; the Deity hath *another Centre* in the Crosse: for the Divine Spirit seperateth it selfe from the fire, and yet is not quite asunder from it: but it maketh *another* Principle, which consisteth in meekneſſe, in meere Love and Joy, the formes of Nature are therein a meere Power of Love; for it is an [c] accomplishment of the Eternall Will, out of which Nature existeth,

c Or, *fullfilling.*

isteth, and the wrathfull kingdome is an accomplishment of the Eternall hunger and thirst, which cannot be otherwise in Eternity, for the [d] Essence of all Essences is thus.

[d] *Beeing of Beeings. Substance of Substances.*

40. For it is sufficiently knowne to us, (seeing God is meerly Good) that he created *nothing* Evill: for that which was not from Eternity, was not in the Creation.

41. God created *no Hell, nor no Devills*, but Angells: onely *Lucifer* hath turned himselfe away from the Meeknesse, and is flien out above the Crosse of the Number Three, and hath himselfe awakened the fire of Anger in the flash; which had from Eternity remained *hidden in secret*; which is now his Hell and Habitation, he can now be no otherwise then Covetous, Envious, Anxious and Wrathfull; there is no other [e] property or source in him; for his own Mother, out of which he was brought forth and created, *holdeth him now*, so that he is a Devill with all his Legions.

[e] *Quality, or living faculty.*

42. Therefore deare Children, since wee know that wee are thus environed with Hell and the Devills, in the Anger of God, it is very necessary for us to flie *into Humility*: and *therefore* Christ teacheth us, so very earnestly to study Meekneſse, Love, and Mercy, that wee should Love one another; and should *not* so eagerly endeavour after the Spirit of this world; for the Devill slippeth into it, and seduceth us; wee should *watchfully* take heed of Pride, for the Devill flieth into it: and of Anger; for that is the Devills sword, wherewith he committeth all Murthers.

43. O how lamentable a thing it is, that the poore soule is *thus blinded*, that it knoweth not the heavy shackles and bands wherein it lieth captive. The fire of Hell riseth up to its very lips, the *whole world* is full of snares which the Devill hath layd to catch the poore soule: if the Eyes of the outward Man should be opened, he would be terribly *affrighted*; *All* whatsoever Man doth but touch or looke upon, there is a Net and snare of the Devill in it; And if the *Verbum Domini*, the Word of the Lord, which is [f] become Man: were not in the Middle, so that the hidden Eternall substantiality of the Word is a Body, *there would none be saved*; the Devill would catch and devoure *all* soules.

[f] *Incarnate.*

44. Therefore deare Children, Christ hath well told us, *That the Kingdome of God in us, is small as a Graine of Mustard seede*: but he that endeavoureth seriously, and striveth after it, *to him it groweth great, as a Tree*, and the Devill must needs let it alone: and though he often breake off a Twigge, yet the stock standeth still.

45. Christ warned the Rich yong Man, *To beware of Covetousnesse*, and told him, *that a Camell would easier goe through the Eye of a Needle, then a rich Man enter into the Kingdome of Heaven*; and *the Cause* of all this

this is, that the soule entereth into Lust, and into the Dominion of this world: for if the soule wholly give up it selfe into the lust, pleasure, and Dominion of this world, then the Devill *doth not* *Sift it so strongly, but carrieth it in his § Triumphant Chariot; from one abomination and wickednesse to another: *his Chariot is Venus*, viz. the Love of the flesh, wherein the soule continually endeavoureth after Temporary Power, Authority, and Honour, after Riches, Beauty, and the desires of the flesh, after Beastiall inordinate Copulation: though indeed the soule doth not so eagarly desire it, unlesse it be *totally infected*: but it is onely from hence, that the soule in *Adam* hath lusted after it, and is captivated therewith; and the Devill continually maketh it stirring, he continually tickleth the soule therewith, that it might, *confidently and freely eate of the forbidden fruit*.

* Or, *Tempt.*
§ Or, *Bride-Chariot.*

46. Wee finde that the Humane Life is *Threefold*, with Three Spirits together *in one*, as if it were but one Spirit, and it is indeed but one Life; but it hath Three Dominions, each of which hath its own Mother, which affordeth or generateth it; the *Centre* of Nature with its formes [or properties] is the Eternall Life; for it is the fire-life; and the spirit which is generated and goeth forth out of the Centre of Nature, which dwelleth in the *Tincture*, is the Eternall h life of the soule; and the Aire-spirit, with the qualities or properties of the *Dominion of the Starres*, is the beginning, ending, and Transitory Life, which is the *Beastiall* Life, [the Animall Life which wee have common with Beasts].

h *Soule-Life.*

47. Now the soule is generated only out of the *first two*, and the *Third* is breathed into it: not that it should enter into it, and give up it selfe thereto, as *Adam* hath done, but that the soule should mightily rule over it, and therein open the Great Wonders of God, which from Eternity were beheld in the Wisdome of God: for the *Third* Dominion is generated and Created out of the *first*; and the *second* Dominion should continue in its own place (in the Noble Tincture) in Paradise; and should open the great Wonders in the Third: and therefore Man was made *Lord* over all things; he had *the Tincture* [or life] of the Earth in his owne hand [or power] and *Gold and Silver* were as easie for him to finde, as any other visible thing; The Tincture of the Earth was his Ornament and sport, altogether childe-like, without Covetousnesse; he needed no other cloathing; and as the Gold was pure without drosse, so was his childe-like Minde also.

48. But the Devill awakened unto him the *Sulphur* [or Grosse Matter] therein, and hath set the *Beastiall* spirit in the superiour Dominion in him, that which Man should have ruled over, ruleth over him, and that is his *Fall*.

49. Thus

49. Thus now the Devill hath gotten power, in as much as the Outward Dominion is generated out of the Inward [*viz.* the Centre of Nature] and that he dwelleth in the most innermost; and so he slideth out of the innermost into the outermost, and kindleth the outermost in the *Minde*; from whence arise false lusts and inclinations, and evill Concupiscence, so that *two Dominions* [viz. the inward and the outward] strive against the soule: and so the poore soule is in the *midst* between the Dominion of this world, and the Dominion of the Hellish source [or quality], and there it standeth before the Gate of Heaven in a very great Deepe *in great danger*, its Roote is the Anger of God and Hell-fire, its superiour or predominant spirit is the Dominion of this world; and there it standeth in the Tincture of the Fire, in the *midst*; and whither soever it inclineth, *thither* it entereth; if it goe into the lust and pleasure of this world, then it standeth therein, and is captivated by the Devill; but if it enter into it selfe inwards into God, then the Devill will *buffet it*: for then it is in his Countrey.

50. But when it getteth the flesh of Christ for a new Body, then it is *not* in his Countrey, that is a Tree before him, which is poyson and death to him; at which he is vexed, and loath to touch it: but he stirreth up his servants and Ministers *against the outward Body*, that must beare [1] reproach and scorne, that thereby he may cover and hide this Tree, that it may not be knowne; else it *might bring forth more branches*, whereupon at last, Hell would be too narrow for him: therefore he will prevent it as long as he can.

[1] *Shame and disgrace.*

51. And so now when the poore soule breaketh away from him; and with its deare Bridegroome *Christ*, turneth to the Love of God, so that through earnest *Repentance* and turning into God, it enter into the will of God; yet then the Devill hath *seaven* [k] *coards* still, with each of which he holdeth it fast, before he will let it goe: and then it must get it selfe through all the seaven, and leave his cords wholly to himselfe. [These *seaven Bands* are *the seaven spirits of Nature* hereafter mentioned.].

[k] *Snares or Ginnes.*

52. And *Eightly*, it must goe through *the Fire*, and there is the Earnest severe *Proba* or hard triall; And when it is come through it getteth the heavenly *Tincture* in the *Ninth Number*: and in the *Tenth Number* upon the Crosse, it getteth the Body of Christ, and so is an Angell in Heaven, and a stranger and Pilgrim upon Earth in this *Tabernacle*.

53. The *seaven snares* wherewith it is entangled, are *the seaven spirits* of the outward Nature of the Dominion of this world; these it must winde through, and presse quite through them, and cast them all behinde it, and in the *Eighth Number* standeth *Moses* with his Law; and there is first read to the soule, what a * fine Fowle it was;

* Or, *faire Bird.*

and

and there cometh the Devill with his [1]*Regiſter* or Catalogue, and readeth what it is, & ſheweth his right to it: and there it is directed to bow downe and lay hold on *the Wounds* and *Paſſion of Chriſt*: and heere it is neceſſary that the poore ſoule take hold on the Merits and Death of Chriſt, and wrap it ſelfe faſt therein, for out of theſe *ſwadling bands*, the Devill cannot pull the ſoule, nay he dareth not touch them: and heere the Devill muſt leave the ſoule, for Chriſt ſtandeth in the fire of the Fathers Anger, and is the *accompliſhment* of Obedience; and there the ſoule is brought into the *Ninth Forme*, into *the Tincture* of the Eternall Life; and there it is ſurrounded with the Majeſty of God; and the faire bleſſed Virgin (the Wiſdome of God) meeteth it, with her Garland of Pearles, and Crowneth the ſoule, as a heavenly Conquerour.

[1] Or, *Account*

54. What Joy is heere to the Angells of God, and what Joy the ſoule attaineth there, wee have *no Pen* to deſcribe it, nor in this world any *tongue* to Expreſſe it; Onely wee wiſh to the Reader and all Men, that they might themſelves have *experience* of it, for which cauſe wee goe about this Writing with much toyle and deepe labour.

55 For wee write what wee our ſelves have knowne, and have *ſeene with ſpirituall Eyes*; wee ſpeake it not to our owne boaſting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; ſeeing he perceiveth, how the world maketh a Gazing ſtock of the children of God; But wee ſhall after *this ſhort Life* have full recompence: and moreover, this Garland is more delitious then this whole world: and though it be often covered and hidden from us, yet it dyeth not.

56. For as the rough winter hideth the budding and flouriſhing of the Earth, ſo that reaſon ſaith *all is Dead*; but when the Spring cometh, then it beginneth to bud and bloſſome againe; and ſo alſo it is with the Noble and faire Garland of Chriſt; when that ſpringeth againe, then it produceth *Lillyes without Number*, and every Spring, when the Minde is renewed in Chriſt, it multiplyeth *Tenfold*.

Of the Company and aſſiſtance of the Holy Angells.

57. As wee that are Men in this world, if wee be the children of God, *aſſiſt* and help one another in neceſſitie and diſtreſſe, and readily deliver one another from miſery and trouble: thus alſo it is in heaven, concerning the children of God, while the ſoule belongeth to the *fellowſhip* of Angells, they affect the company of honeſt,

vertuous, and chaſt Men, *that feare God*; and ſtand by them in neceſſitie: for the Scripture ſaith; *They are all Miniſtring Spirits, ſent forth for the ſervice of thoſe that are to inherite the Kingdome of God*; they often avert the fiery darts of wickedneſſe: what miſchiefe would the Devill often doe, if he were not oppoſed and hindered by the Throne-Princes of *the Legions*; how often would he terrifie and caſt men downe headlong to the ground.

58. But the Angells are our ſervants and keepers, if wee be *Chriſtians*, and not Beaſts; though indeed the Devill ſetteth upon Chriſtians moſt of all; how very often would many be drowned and killed by a fall, who yet receive wonderfull deliverance from *Angells*: they are ready about people, who ſing and ſpeake of God; they have great delight among little Infants, ſo that they many times manifeſt themſelves to an Infant, and play with it, if it be the childe of God.

59. How many Examples are there in the Scripture, of the Angells leading and conducting of the Children of God; Eſpecially the Example of *Tobiah*: though our Schoole-*Rabbies* will rather have it caſt out of the Bible [then beleeve it]: but conſider of the Three Angells with *Abraham*, and the two Angells with *Lot*: alſo how they have plainly foretold and declared the Conception of highly worthy Men, [as of *Iſaac, Jacob, Samuel, Samſon*, &c.] Eſpecially of *John* [the Baptiſt] and of *CHRIST*: conſider what was done at his *Birth* [to the Shepheards in the field] and to the [m] *Wiſemen of the Eaſt*: and at length to *Joſeph* [how he was directed] to goe with *Mary* and the *Babe* into *Egypt*: whereby wee may ſufficiently perceive their great carefullneſſe about us; for they are Gods *Miniſters*; he ſendeth them to conduct us, [through this valley of miſery, through this world of Thiſtles and Thornes] and to defend us from the Devill: O *how great joy* they have for *one* poore ſoule, when it is delivered from the ſnares of the Devill, yea more than for *Ninety Nine* righteous, as *Chriſt* ſaith.

[m] Or, *Magi.*

60. Therefore wee ſhould not ſo ſuddenly [n] deſpaire in adverſitie, when wee are in [o] neceſſitie, when wee often ſuppoſe, that the whole world is againſt us, yet the *Quire* or *Hoaſt of Angells, and the Spirit of God, are with us*; It is often with us as with the *Canaanitiſh Woman*, ſo that wee cannot finde the Countenance of God; but wee muſt waite; for the proofe and tryall muſt paſſe over the ſoule; the more Gold is Purified, the finer it is: ſo alſo the ſoule, the more it is brought into Triall, if it *hold out*, the fairer and brighter it is: and Gods aime is to have faire lovely children, and ſuch as are of underſtanding, and doe learne to diſcover [the deceits of] the old Devill.

[n] *Be dejected and diſcouraged.*

[o] *Streits and afflictions.*

61. But you muſt know, that the Angells are *very pure, chaſt, modeſt*

deſt Spirits, alſo *humble and friendly*, and are like to Infants, who know of no deceit or iniquitie, but what is [p] innate in them.

[p] Or, *Generated.*

62. Now whoſoever will enjoy the company and aſſiſtance of Angells, muſt *not* be a *Luſtfull Bull* or Heifer, or a *laſcivious wanton Venus*, or have a falſe wicked minde, which day and night ſtudieth nothing but cunning tricks and deceit, how to get money and wealth: neither muſt alwayes dabble and ſwimme in the worlds back-biting, ſcoffing Jeſts and conceits, and tickle and feed the ſoule with them, in which the world uſeth to provoke one another, and to [q] take exceptions one at another; No, *no Angell will ſtay* with ſuch Men, but the black Devill, who poſſeſſeth the Hearts of theſe Men, ſo that they *take pleaſure* in wickedneſſe.

[q] Or, *finde fault and ſtirre up malice.*

63. Whoſoever will have the aſſiſtance of Angells, need not call upon them or pray to them; for they *accept not* of that honour, they give all honour to God, but [he] ought onely to turne away from uncleanneſſe of Heart, and enter through *true Repentance* into Gods will, and continually *put away* evill thoughts and [r] influences; he muſt continually incline his will to God [and Goodneſſe] and *pray to God for the guidance of his holy Spirit.*

[r] *Influxes and Inſtigations.*

64. And though the Devill hold faſt, and will not let goe, and doth lay open his uncleanneſſe before him, there is no better courſe to be taken, then to leave all his uncleanneſſe and filthineſſe upon the Devills neck, and winde himſelfe out from it, in ſpite of all [Carnall] Reaſon, and caſt himſelfe in humility into Gods will, and commit himſelfe to it, and leave all doubting to the Devill, (*for that is his lodging*) and he muſt conſider that it is a great ſinne to *continue in doubting*; he ſhould conſider, that *doubting* is the Devills Band wherewith he holdeth the ſoule faſt; When any Mans uncleanneſſe meeteth him and repreſenteth it ſelfe before him, ſo that the ſoule *can receive no* ſtrength; that is *not* Gods hardening [of the Heart], but the Devill wrappeth himſelfe about the ſoule, and will not let the ſoule come to the light, that it may receive ſtrength and vertue; and there the words and promiſes of Chriſt, with his bloud-ſhedding, ſuffering and Death, is a *ſoveraigne Medicine*; when the ſoule wrappeth it ſelfe up in them, and leaveth all its uncleanneſſe upon the Devills neck, that *is poyſon* to the Devill, which maketh him faint and feeble; and ſo the ſoule then preſſeth forth into the Light of God, and *receiveth* ſtrength and vertue; and there it muſt earneſtly enter into humility, and *then* it treadeth upon the Devills Head, and deſtroyeth his Hell; and *then* the Angells aſſociate with that Man, and have Great Joy, that the Devill is overcome, who entended to be God and Creatour in the ſoule.

65. But a ſoule in Chriſt muſt be a continuall [s] Warriour, and although the Devill cannot get poſſeſſion of the ſoule, yet he ſtill holdeth

[s] *Souldier, Champion, or Reſiſter.*

holdeth it before the *uncleane forbidden Tree*, that it should, *taſt of unchaſtity, iniquity, lyes and deceit, of Anger and Envy:* and if he can bring it to paſſe, that the ſoule *let in* the evill luſt and deſire into it ſelfe; O how doth he hide and cover it? how doth he ſtrow ſugar upon it? and if he ſhould once draw it into *Venus's* Heaven, he will ſpare no paines to get his [t] fortreſſe againe. For the Devill is *never better at eaſe, then in Man*, for there he can be Lord of this world, and performe his work, and accompliſh his will; which he cannot doe,[u] in the ſpirit of this world, without Man; for his Kingdome is not in the outward Dominion of this world, but in the inward, *in the Roote in the Abyſſe.*

[t] *His Fort of Prey in the ſoule againe.*

[u] In Spiritu Mundi, Extra Hominem.

66. He can doe nothing in this world, in the Externall [part], unleſſe the *Turba Magna* in the wrath of God, be kindled, and there he is buſie, eſpecially when the Elements are kindled [or inflamed] with Tempeſtuous ſtormes [of thunder and lightning]; and then if the Anger of God, burneth therein, there he is a buſie *Executioner*; if he could ruine the whole world, he would doe it; but he hath no further roome, then the fierce wrath in the *Turba* affordeth him; *The* [x] *Turba is his Maſter*, he is but a Jugler and deſtroyer, ſo far as the Anger in the *Turba* is kindled.

[x] *Plague, Vengeance, and Deſtruction.*

67. Know alſo, that the Devill often ſtriveth and fighteth with the Angells; and when the ſoule is *careleſſe* and ſecure, he ſetteth upon it ſtrongly: but he is held off, that he cannot doe what he will; but ſo ſoone as the ſoule *Imagineth*, and is captivated by the *Luſt*, [like *Adam* and *Eve*] then the Devill overcometh; but then againe ſo ſoone as the ſoule *caſteth away* that evill Luſt [and entereth into Repentance] then he is driven away by the Angells.

68. And there is a continuall ſtrife about *the ſoule of Man*; God deſireth to have it; the Devill alſo would have it; and the cauſe of this is, that the *two Kingdomes* doe *part* in the Croſſe: the one is the Love of God, the Kingdome *in Terrario Sancto*: viz. the Angeſicall one: and the other is the fierce wrath out of the Centre of Nature, which is the Anger and [y] Severity of God.

[y] Or, *ſharpneſſe.*

69. And *therefore* it is, that God manifeſteth his will to us, and ſetteth before Man Light and Darkneſſe, he may endeavour after which he will: And that wee might know, that God would have the ſoule into his holy Kingdome; he affordeth us *Teaching* and *Inſtruction*, and ſheweth us the way to Life; [or Light]: he ſtirreth up by his Spirit *highly worthy Teachers, who are the Light of the world*, that Men might beware of his Anger and fierce wrath, and not [z] awaken it in themſelves.

[z] Or, *ſtirre it up.*

70. For the Anger muſt indeed be in every Life; [as the Gall in living Creatures], but where the love and meekneſſe prevaileth over it, *it is not manifeſted* in Eternity, but is onely a cauſe of the Life;

Life; for in the Love, the Anger maketh the great exulting Joy and Paradise. The Anger [or *Mars*] in the Kingdome of God is the Great Wonderous Joy, where *nothing of the Anger* is perceived. As Weeping and Laughing come from one place, and the Weeping is turned into Joy: after such a manner is it with the Love and Anger of God.

71. *Therefore it is*, that Christ so earnestly teacheth us, Love, Humility, and Mercifullnesse; and the cause why God is become Man, is for our *Salvation and happinesse sake*, that wee should not turne back from his Love: God hath spent his Heart, that wee might be his Children, and remaine so Eternally: when there was no Remedy neither in Heaven, nor in this world, then he Moved himselfe *for Mans sake*, that he might be delivered from the Devill, and from his Anger: [into which he was fallen in *Adam*].

72. Therefore dearely beloved Children, *doe not* so *reject* and cast from you, the Love and Grace of God; else you will lament it in Eternity: for *after* this Time [of the Temporary Life] there is no more Remedy or helpe: Pray learne Divine Wisdome, *and learne to know what God is*; and doe not Imagine or set an Image of any thing before you, thinking God to be an Image any way but in Christ: *wee live and are in God, wee are of his* [Essence or] *substance* [or Beeing] wee have Heaven and Hell in our selves. What wee *make* of our selves, that wee *are*; if wee make of our selves an Angell in the Light and Love of God, in Christ, wee are so: but if wee make of our selves, a fierce, angry, false and wicked, haughty, flying Devill, which flieth aloft above all Love and Meeknesse, in meere Covetousnesse, greedy hunger and thirst: then also wee are so: for after this Life, *it is otherwise with us there*, then heere; what the soule heere imbraceth, that it hath there; and so though the outward breaketh in Death, yet the will retaineth that imbraced thing in its source [or property] and that is its * sustenance: but how that will subsist before the Paradisicall source and dominion of God, and before his Angells, *you your selfe may consider*: wee would have it faithfully set before you *, as it is given to us. [for that purpose].

* *Food or recreation.*

* *For a warning.*

The

The Fifteenth Chapter.

Of the mixed World, and its wickednesse; as it now standeth, and as it Exerciseth its Dominion at present.

A Glasse wherein Every one may see themselves, and may try what Spirits Childe they are: Out of the Seale *of the* Wonders.

1. CHrist saith, *Matth. 23. O Jerusalem, Jerusalem! how oft would I have gathered thy Children together as a* [a] *Hen gathereth her Chickens under her wings, and you would not: O Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, &c.* Also, *wee have piped unto you, and you have not danced, &c. What should I doe more to this stiffenecked People, who will not suffer my Spirit to reprove them.* Also, *their Mouth is full of cursing and bitternesse; the Poyson of* [b] *Adders is under their Lips; they speake meere deceit, and their hearts are never at unity. O how faine would I eate of the best Grapes: but I am as a Vine-dresser that Gleaneth: I had planted mee a Vineyard, but it bringeth forth nothing but soure Grapes: I am become strange to my Mothers Children; they which eate at my Table, tread mee underfeete.*

[a] *Clock-Hen.*

[b] *Or, Asps.*

2. Thus the Mother *then* complained of the wicked children of Men: but what shall shee now doe in these present times? shee standeth yet in great sorrow & lamentation, and hath turned away her countenance from those wicked Children, and will not have any of them that are in [c] that Garment: *Shee cryeth, and none heareth*; shee standeth in great mourning and lamentation over the wickednesse of those false unruly and perverse Children: Every one runneth after the covetous Whore, *who is full of Blasphemies and Abominations*; both the [d] Shepheard and the sheepe doe so: it is a most Lamentable Time: and if it should not be shortened, no man should be saved.

[c] *Of filthy Lust and wickednesse.*

[d] *Pastour and People.*

3. It is *a Time*, which all the Prophets have prophesied of, and thou supposest it to be a Golden Time; but consider thy selfe thou *blinde Man*, whither art thou Gone? Dost thou *suppose* that this wickednesse and falshood which thou practisest is *the Ordinance* of God? Waite but a while, and you will soone see. It is the Time of *the last Seale*, wherein the Anger of God hath powred forth its Viols,

Viols, ſo that the Wonders of Hell come to Light, [that they may be knowne]. Let this be told you, wee have knowne it *in Ternario Sancto:* [or underſtood it in the Angelicall world, in the Heavenly Subſtantiality].

4. For the Mother hath rejected [e] it; and will none of thoſe Abominations any more; Shee is big with childe, and *bringeth forth a ſonne in her old age,* which ſhorteneth the dayes of wickedneſſe. Let this be told you; whoſoever perſevereth and goeth on in wickedneſſe, ſhall have great ſhame thereof.

[e] *This wicked time or Generation.*

5. Is not the *little boy* (which runneth up and downe in his childiſh ſport) *very full of the poyſon, venome, and wickedneſſe of the Devill,* and doe not all vices and abominations ſtick in him: he is a [f] ſcorner, and blaſphemer of God, a ſwearer, curſer, lyer, and deceiver, very fit and *apt* to ſerve the Devill in all manner of ſhamefull filthineſſe: ſcurrility and obſceneneſſe is his beſt Latine or Eloquence, he knoweth how to mock, diſgrace, and lay all manner of *aſperſions* upon the ſimple; all manner of theevery, cheating *tricks,* and couſenage is fine Art with him; deceit, over-reaching and circumvention is his Glorious Boaſting, they mock and deride poore people without any cauſe, he that feareth God is *by them* accounted a foole, and ſet as an Owle to be wondered at; This, *Parents* and Antient People ſee, and take delight and pleaſure in it, that their children are ſo dextrous and *witty* in their *wantonneſſe* and *waggery:* they are tickled at the heart with it, when they unhappily jeaſt at honeſt People; that which Old folkes dare not doe for ſhame, that they Teach the children, that *thereby* the luſt of their hearts may be brought to paſſe; *all this the Devill teacheth them;* and ſo rideth in their hearts as Lord over body and ſoule.

[f] *Mocker or Scoffer.*

6. If any can but couzen and cheate his neighbour, deſpiſe, ſlander, and finde fault with him, and bereave him of his honour and goods, that is *the ſatisfying of their luſts:* all immodeſt wanton words and manners are held the beſt Art and *Courtſhip*; he that can laugh and jeere his neighbour out of countenance, is *Maſter upon the Place:* all theſe are the Devills Prancks and Tricks: and thus he leadeth the poore ſoule in his ſtring, and Man underſtandeth it *not.*

7. Youth, both of the Male and female ſex, learne firſt the Devills Trade, before they take any thing elſe in hand; diſdainfull, malicious wantonneſſe, is the *firſt work* they learne: and the Parents incourage their children in it, and hold it for a neceſſary worldly faſhionable accompliſhment.

8. *When* they are *growne up* a little, then the deſire of beaſtiall unchaſtity is the *ſecond work* they learne, which they call a trick of youth, and allure one another to it: thus youths give roome to the Devill,

Devill, at the first blossoming, to enter into the Heart, so that the Devill maketh his *nest* therein, and so catcheth one, with the abominations of another, the male with the female, and the female with the male.

9. If any *send a sonne to the Universitie*, to learne somewhat that is Good, that he may be serviceable to God, and usefull [g] in the world; then he learneth wantonnesse, bravery, Pride, suttlety, how to deceive the simple of their owne, and bereave them of their sweate, and contrive a cloake for it; saying, it is [h] his right by Law: *but that cloake is the Devills*, and the false deceitfull heart is *his Minister*. If he can speake a little Latine or forraine Language, then no simple Man is good enough for his company; his high-mindednesse flies aloft, the stinking Carcasse [which is but meate for Wormes] must be trimmed with Ribbands and bables; to goe a whoring, and deflouring Maids is *Courtship*: there are people that can behave themselves so finely, till they awaken the gnawing worme of Conscience in the heart of many a Mothers daughter.

g *To his Countrey.*

h Sua Jura: *Rights, Titles, Interests.*

10 And such are advanced in *the Churches* and *Universities*, and set up, for [i] *Shepheards of Christ*, and yet they have the Devill lodging in their heart: and so also they are promored to worldly Government [or the *Civill Magistracy*] and then they Governe as their Guest in their heart will have it: Thus the *Superiour or Magistrate* worketh the greatest abominations, and the Iuseriour learneth of him; He *inventeth* [k] tricks how he may with the appearance of Law, Justice, and Equity; get the Goods or Estate of the Inferiour to himselfe: Hee maketh Constitutions, Orders, and Statutes, and *saith they are for the publick Good:* he constraineth the poore and miserable to doe hard service, that he may satisfie his Pride and State: he crusheth the simple with harsh, cruell Language, he taketh away his sweate, and tormenteth his body: he maketh him *his very slave*, and though he hath no more but one soule of his owne, [no more then others] and is but a stranger and Pilgrim in this world, [yet he thinks] the needy must spend his sweate *wholly* in his service; there is no pittie nor release to be had from him: *His Dog* hath a better life then the poore needy soule under his roofe, and this he accounteth his Right and [l] Prerogative; whereas it is not at all grounded in Nature, *but onely in the Abysse*, where one forme or property plagueth, vexeth, and tormenteth the other, where the Life is its own Enemy. [and there it is grounded].

i *Pastours or Ministers.*

k *Tricks and slights of Law.*

l Or, *Priviledge*

11. This *the Inferiour learneth* from the Superiour, and so getteth his living also with suttlety and deceit, covetousnesse and knavery; for if he doe not use these things, he can hardly fill his belly in righteousnesse: and therefore *Reason perswadeth him*, that necessitie forceth him, that he must enhance his labour and commodities,

and

and muſt wreſt from his neighbour, his ſweate againe, without love and righteouſneſſe, that he may but fill his belly; he learneth from his ſuperiour to Gurmondiſe and Pamper his body, and *live a beaſtiall life.* What the ſuperiour ſpendeth in a *Courtly ſtately* faſhion, that the inferiour ſpendeth in a Beaſtly ſwiniſh faſhion, and manner of life: thus one wickedneſſe effecteth another, *and the Devill remaineth Prince on Earth over body and ſoule.*

12. How wilt thou be able to ſubſiſt, when God in his Zeale, or Jealouſie, ſhall Judge the ſecrets of Mankinde? *when the cauſe of every thing will appeare,* why that or the other thing came to be Evill: and there every ſoule, will cry out of thoſe that lead it aſtray, and curſe them; Every thing will have *its cauſe* appeare before it, and the ſoule will feele it in its Conſcience: where then will you ſuperiour remaine, when your inferiour ſhall cry out and ſay, *woe be to you,* in that you have forced him to ſuch wicked courſes, and that you have bereaved him of his ſweate, and conſumed his goods and labours in *Idleneſſe and Wantonneſſe:* how will you give an account of your *Office,* into which you are put, wherein you ſhould ſtop unrighteouſneſſe, and hold the wicked in *awe* by reproofe and Puniſhment: and you have not regarded his wicked courſes, that you might prevent and hinder them, but have onely looked after your covetouſneſſe, how you might *bereave* him of his ſweate: you have not ſought his ſoules Good, but his ſweate and labour; he might elſe doe what he would: and beſides, you have given an Evill Example to him, ſo that he hath looked upon your courſes, and made it his *Patterne.* Curſing, blaſpheming, threatning, daring,* ſurlineſſe hath been your faſhion, and that he hath learnt of you, and hath ſo conſtantly reproached the Name of God; which you have *not* regarded; you have onely looked after his money, and *not* after his ſoule.

* Or, *provocations to wrath and malice.*

13. And now when the ſevere Judgement of God ſhall appeare, and that every work ſhall be manifeſted in the fiery Eſſences, where then *all ſhall be tryed in the fire:* What thinke you? Shall not all ſuch works remaine in the Eternall Fire? and there will the poore ſoule cry out upon your ungodly curſed deeds, words and works: and one will curſe and wiſh all Evill to the other, for being the cauſe of ſuch Evill to him, and the ſource or property of falſhood and wickedneſſe will riſe up in the ſoule *and gnaw it,* that, for ſo ſhort and empty vanity, *voluptuouſneſſe,* and falſe luſt, it hath fooled away ſuch great Eternall Glory.

14. All manner of reproachings, all ſlanders, all ſcoffings, all Covetouſneſſe, Pride and Deceit, ſhall riſe up in the ſoule, and one ſource [or property] ſhall continually kindle and gnaw the other, which hath *given cauſe* to the ſtirring up of the other, and the ſoule

will think, if these abominations were *not* in thee, *thou mightest attaine* Grace; and when it shall behold and consider it selfe, it will finde how one abomination hath generated another, and will see that it selfe is a *meere stincking abomination* in the presence of God: and there it will cast it selfe down in the source of anguish into the Centre of Nature, and curse God, that he hath made it *a Soule*; and the deeper it desireth to plunge it selfe, the deeper it falleth, and yet must continue in the place of its abominations, it cannot goe from thence for the hellish *Matrix* holdeth it, and it must thus feed it selfe with anguish, cursing, abominations and bitternesse, and even *with that* which its heart hath done heere [in this life] wherein at length it despaireth, and that is its Eternall food.

15. All Earthly food and lust passeth away at the End of Dayes, and it returneth againe into the *Ether*: but the *will* remaineth standing Eternally, and the *desire* in the will.

16. Therefore yee *Parents* and *children*, yee *Superiours* and *Inferiours*, Observe! yee have filled the Mother of Nature full with abominations, the fierce anger of God is at hand, the Last Judgement is at the Doore, God will purge the Earth with fire, and give every one his wages, the Harvest cometh, this *Garment* will remaine no longer, every [m] thing will be gathered into its Barne; He that will not take counsell, let him take his course, he will finde by *wofull Experience*, what the *Seaventh Seale* [n] at the *Centre* bringeth with it.

17. When Reason looketh all about, and considereth, *it saith*; I see not yet that it is otherwise then it was in former Times; moreover, the world was alwayes good and bad, *as Histories related*: Also a man must take such courses, else he will be accounted a foole and an Owle in the world, *and must starve and perish for hunger*.

18. If I doe not give my children leave to learne the manners and fashions of the world, then they would be *despised* and scorned of every body: and if I my selfe did not carry it out with state, loftinesse, and stoutnesse, I should not be *regarded*; and if I must have credit, I must use some cunning to get it: for with truth, love, and righteousnesse, I shall not attaine it; I must therefore doe as other People doe, and then I may be able to live *amongst them*: must I needs be made the foole of all the world? though indeed I commit Sinne, yet God is Gracious and Mercifull; and hath not Christ slaine sinne, and Death on the Crosse, and taken away the Power of the Devill? I shall *one day* Repent well enough, & be saved.

19. This is the Rule of the world which the *Superiour* and *Inferiour* goe by; also [o] the *Shepheard* and the *Sheepe*: Christs sufferings must be a cover for their wickednesse; Every one will be a Christian under the Cover of Christ, when the poore soule sitteth a whoring

[m] Or, *properly*.

[n] Or, *at its End*.

[o] *Pastour*.

whoring with the Devill; if one doe but *say* with the mouth he is a Christian, and yet covereth his wickednesse with the purple Mantle of Christ, *all is well*: thus wee are brave Lip-Christians under the Mantle of Christ, but in the heart we have the Antichristian Whore sitting as a Guest.

20. O yee *false Shepheards* of Christ, who goe into the sheepfold at your theevish back doore, why doe you cover your wickednesse with Christs sufferings and death; doe you thinke Christ was wicked? Seeke the Centre of Nature, and shew people the Abysse that is in their Heart, shew them the snares of the Devill, wherewith wee lye bound, that they may *not esteeme* cursed worldly things; but that they may learne to strive against flesh and bloud, against the Devill, and against the hypocriticall life and conversation, that they may goe forth from the Devills high-mindednesse into righteousnesse, *into Love and Humility*.

21. The suffering of Christ is profitable to none unlesse they *turne* from their false evill purposes, and repent, and enter into the Covenant of God, and to these it is very Effectuall. The Hypocrites use this for a *shew*, that they may be *called* Christians; but thereby they take the Name of God in vaine, and must give a strict account thereof.

22. O yee *Antichristian Shepheards* of the [p] New Order, who use the suffering of Christ with false hypocrisie, *to please Men*, for their favour, and for your Idoll the Bellies sake, to cover over the hypocrite and false [q] *deceiver*, who is but a shew-Christian: how will yee be able to answer it, when Christ will require his sheepe at your hands, and you have wittingly and willingly, under his purple Mantle, covered Wolves, in whom the Devill dwelleth? why doe you not *crack* the Nut-shell wherein the Kernell and Heart lyeth, and tell the *Superiour* as well as the *Inferiour* of his abominations? Are yee Christs Shepheards? why doe you not then as Christ did, who set the Truth before the Eyes of *every one*; he reproved and healed, not for Mans favour and respect, but according to the will of his Father: and so ought Christs Shepheards to doe also.

[p] *Made in the New way of Ordination.*

[q] Or, *Impostor.*

23. O deare Reason, thou walkest wisely in the Paths of this World, in what concerneth *the outward Body*; but where lyeth the poore soule? the soule is not at home in this body, that is not its Eternall [r] Native Countrey; what will it avayle thee to enjoy Pleasure *for a little while* with Eternall shame and Torment? Or why dost thou suffer thy children to have their wills, to follow fashions and bravery, for a *little while in this world*: and takest delight therein, when they scorne the miserable and needy; and shalt loose them hereafter Eternally? thou thinkest thou lovest them, and doest well for them; when the world commends their cunning and bra-

[r] *Inheritance, or Patrimony.*

very, falshood and wickednesse, that commendation delighteth thee, but the Devill accepteth and receiveth it as belonging to him, and *thou art the Murtherer* of thy children, thou art their greatest Enemy: for children looke upon their Parents, and when their untoward tricks please their Parents, then they follow them the more, and grow the more [f]audacious in them. At the Last Judgement day, they will cry out of their Parents, that they have *not* rebuked their *wantonnesse*, and ungodly life, and brought them up *in modesty and in the feare of God.*

[f] *Bold, sturdy, and stout in them.*

24. If you love your life, and your Children, then loose them as to the wickednesse of this world, that they may not be, nor converse therein; and then you shall finde them, together with your life, in Heaven againe; as Christ teacheth us: saying; *He that loveth his* [t]*life shall loose it: but he that looseth his life, goods, and honour for my sake, shall finde it in the Kingdome of Heaven*; Also, *when the world despiseth, persecuteth, and hateth you for my sake: then rejoyce; for your recompence is great in the Kingdome of Heaven.* Also; *What will it profit a Man to have all temporall honour and pleasure, and loose his owne soule:* whereas this life continueth but for a Moment, in comparison of the Eternity.

[t] τὴν ψυχὴν αὐτοῦ. Animam suam, *his soule.*

25. Deare children in Christ, let every one have a care in what soyle he groweth: you must not expect any better time of life to repent in, *but to day*, while the voyce of God soundeth, let every one enter into himselfe, and search himselfe; let none regard the *broad way* of this world, for it leadeth into the Abysse to all Devills, but the way to the Kingdome of Heaven is very *narrow and strait*, he that will set into it, must not deferre nor linger out the time till the Devill barreth up the Doore: he must not regard the course of the world, he must goe directly into himselfe, and [*]seek himselfe; the time will come, that he will think, that he is *alone* in this way, but God hath alwayes his seaven Thousand with *Eliah*, whom he knoweth not of.

[*] Or, *search.*

26. For a sincere Christian doth not *wholly* know himselfe, he seeth nothing but his [u] *vices*, in which the Devill striveth against him, they are continually before him; but in this world he knoweth not his [x]*Sanctity:* for Christ hideth such people under his Crosse, so that the Devill doth not see them. Therefore *be watchfull and sober, and resist the subtle Devill*, that yee may live Eternally.

[u] *And unto-wardnesse.*

[x] Or, *Holinesse.*

The

The Sixteenth Chapter.

Of Praying and Fasting, and Due preparation to the Kingdome of God.

What Praying is, and bringeth to Effect: What the Power of it is, and what the finall use and benefit of it is.

1. TO the Instruction and Comfort of the sincere simple Christianity, and for a constant awakening of our selves, that wee might be found worthy *to heare* the voyce of the Noble Bridegroome, who calleth his Bride, and will bring her home!

A very lovely Gate.

2. A hungry Spirit that is weary and faint, is desirous of the Still Meeknesse and Rest, that it may goe forth from the [a] source of the Driver, and may satiate it selfe with meeknesse and stillnesse, and so with that which is the desire of its Life, whereby it may *susteine its body.*

[a] *Swindge or power.*

3. Thus my dearly beloved Minde; thou art generated out of the Eternall Still meeknesse: and wert (*before the time of this world,*) in the Wisdome of God: [in the Eternall Virgin]: the Meeknesse of the Love of God, was thy source [or property] and thou wert a fruitfull [b] Raine in thy Still Eternall Mother, [the Eternall Nature], where thou wert *not yet created a Spirit:* Consider thy selfe, how great unquietness thou art now in; thou art immeasurably hungry, thou alwayes thirstest after *the food,* and source [or property] of thy Mother: O that the Time of Refreshment were come: this doth the poore soule wish and pant after: one day cryeth to another, the Morning cryeth to the Evening, and the Night longeth after the Day, and there is *no* place nor *rest* (from the [c] Driver) for the poore soule, the Driver taketh hold of its very Throat: and though it hide it selfe, yet it findeth no place nor rest free from the source [or property] of its Driver; he driveth it further and further, till it findeth *the bosom* of its Mother, where it layeth downe its selfe, and is, as one that is escaped [*] in a great Battle, who dareth not lift up his head for feare of the Enemy.

[b] Or, *shower.*

[c] *Persecutor, or Tormentor.*

[*] *With his life among the slaine.*

4. My

4. My deare Children in Christ, and all yee that have given up your selves *in Christ*, to the Kingdome of Heaven, yee Elect in Christ; thus it is with our soules, our soules stick in such great unquietnesse; and as it is with *a Souldier* in a fight, who is continually in expectation of Death, where the Enemies presse upon him on every side, and strike at him, and continually desire *his Death*: or as it is with one that is *fallen* into a Deepe Sea, and swimmeth there, and seeth no shore, and continually *expecteth* Death, where the water goeth into his Mouth: who figheth and desireth help from above. Or like one that is falling into a *Deepe Pitt*, where no help is discerned, who also expecteth help from above.

5. So it is also with the poore soule, it is fallen into a dark *Dungeon*, and swimmeth in a dangerous and deepe water, where it is encompassed with Enemies on every side, who all strike at it; Every one would murther it, and it *seeth no help* about it, if it search through its body, through its flesh and bloud, also through marrow and bones, it findeth they *all* are its Enemies, which leade it unto the *Abysse*.

6. The *Spirit of this world* (in flesh and bloud) draweth it, and boweth it downe to the ground, in the Deepe of the waters, and continually desireth to drowne it; for it would *onely* maintaine and Pamper the Beastiall Life.

7. So also *the Devill* draweth it mightily downe into the Abysse, and would faine throw it into the Eternall akins source [or Torment] of Hell: and if it resist, he striketh at it with the Anguish of Hell, that it should despaire, and throw it selfe into the Abysse: and there it hath no helper with it, nor about it, nor can it discover any to appeare, *till* it raise it selfe upwards into the Love and Mercy of God, where then it must leave and *forsake* all whatsoever is in its house, and must winde quite through from it, as a spirit without substance, that is, it must goe forth with its will from *all its Thoughts*, and out from all its Minde, into the *Mercy* of God, into the first Originall [d] Mother, where it was *onely a seede* before the Creation of the world.

[d] *The Eternall Nature.*

8. And when it cometh thither, it findeth, that the *same Word*, which Created it, is become Man; into which it casteth it selfe, and eateth of that humanity, as of a pure and new body, in which there is *no* source [or property] of *Enmity*, but onely a meeke, pure, desirous Love, and there its will is [e] accepted of God, and the *Holy Ghost entereth into its will*, and bringeth to the poore captive soule, Heavenly Refreshment and Comfort, so that it feedeth on the flesh of the Eternall Word, of its Originall Mother, and drinketh of the Water of Eternall Life, *wherein*, before the world, it was onely a seede.

[e] Or, *received.*

9. There

9. There it *findeth* the place of its Rest, and cooleth its flames therewith, and resteth in the bosom of its Mother, for it entreth into the Land of the Living, and the Holy Ghost leadeth it out of Prison, and it eateth at Gods Table, and sitteth among the children of [f] Love. O how humble it is, that the Holy Ghost hath delivered it from the Strife of *Battell*, and then God hath a true obedient and humble childe of it. And *thus* it is with the soules which presse forth out of this Sea of Misery into God, or which with the Deliverance from the Earthly Life enter into God, and so are *released* from the Driver [the Devill].

[f] *Gods Love.*

10. Since therefore it is *certainly* thus, and that wee have found out *the way*; wee will speake what wee know and testifie the Truth; For Christ saith; *My Father* [g] *will give the Holy Ghost to them that aske him for it: No sonne asketh the Father for an Egge, and he offereth him a Scorpion in stead of it: or for Bread, and he giveth him a Stone, or for Fish, and he giveth him a Serpent: Aske and yee shall receive, knock and it shall be opened unto you*, saith Christ.

[g] *Desireth to give the Holy Ghost.*

11. When the Heart and Minde, and all the senses or thoughts, resolve *into a will* and purpose, that the soule will enter into the Mercy of God, and repent of its misdeeds, and is resolved to seeke after Love and Mercy: then it is said; *Before they call, I have heard them:* as may be seene by *Daniel*, when the Angell said to him; *When thou chastizedst thy selfe, and didst entend to pray for thy owne sinnes, and the sinnes of the People, I brought thy Prayer before God, and this command went forth.* Reade the History of *Tobiah*, what Praying and fasting, and due preparation for the Kingdome of God, is able to effect: briefly, the *whole Scripture* is full of such examples.

12. Consider *the Prayer of Christ*; how his humane soule in God the Father called, and awakened the *Verbum Domini* in *him*, when he would doe Great Wonders [or Miracles], especially about *Lazarus*, whom he [h] raised from the Dead: Then he sighed to his Father, and awakened the Centre of Nature and the Word in the Centre of Nature, on the Crosse of the Number Three: there the Holy Ghost, and the Word which the Holy Ghost then awakened, *went forth in his soule*: and then the soule of Christ thanked his Father, who had heard him, and said in the power of the Word to Dead *Lazarus*: *Lazarus come forth*: and there they saw the power of the Word in the soule, that the Dead must arise: which Power the soule of Christ had opened and awakened with his knocking,

[h] *Awakened from Death.*

13. You must know that *Lazarus* was awakened from *within*, and wee shall all at the Last Day, heare the voyce of God [i] from *within* in the Centre of the soule: for the Word, with the Number Three, *dwelleth within it*, in the Centre on the Crosse, and that soundeth

[i] *Ab intus.*

foundeth forth outwards, and *raiseth up the Body* of the Essences: For the soules of Men are all, as it were, *one soule*: for they are all propagated out of one onely soule: and therefore they will *all* heare the voyce of the Humane soule in Christ, and arise with their Bodies.

14. So then when wee pray to God, God heareth our soule in the Centre *in our selves*, that is, the soule presseth forth with its repenting will, out of the Centre of Anguish, out of the Abysse of Hell, and also out of the Spirit of this world, into the second Principle into God, which is also in the soule: for all the *Three* Principles are in the soule, *viz.* the two Eternall, and the Corruptible, which maketh the Death of this world.

15. Understand us accuratly according to its high worth, thus: God the Father moveth not himselfe [when thou Prayest] *the Holy Ghost* onely moveth himselfe: though that indeed availeth not us neither; But the Word which hath created our soule is become Man, and that hath the Holy Ghost in it, and he goeth forth from the Father in the Word, and *meeteth* the calling Minde & Will, and *openeth himself from within outwards into the soule; For the outward Beastiall Body, is *not worthy* of the Holy Ghost, that he should open himselfe in it, though sometimes it happened so to the Saints, that hee went forth of the soule into the Outward Principle; and then the body *Triumpheth*, and for very Joy knoweth not what is happened to it: but in the New body of the soule in Christ, when the soule attaineth the body of Christ, *in that* the Holy Ghost dwelleth.

* Or, *Manifesteth, or reveaeleth.*

16. And so when the Devill cometh, and will set upon the soule from beneath, in the First Principle, in the Centre of the first foure Formes to the source of the Fire, then the will of the soule presseth into the flesh of Christ, into the *second* Principle, inwards into it selfe, and there it is refreshed and released, and the Devill must goe downe; for that life doth not relish with him: yet he is so furious, that he setteth upon the soule, so often as he perceiveth it to be *secure and careless*, or never so little burtheneth it selfe with falshood and wickednesse: he *always* seeketh an opportunity, wherein he might finde his *Neast* open [for him].

17. Therefore deare Children; *When yee Pray*, think not that God dwelleth a farre off from you, and so neither heareth you, nor seeth you; that is a false Conceit and Opinion. Indeed those, who *will not* enter into God, those that stick fast in their Malice and Iniquity, and *retaine* wickednesse in their soule, those indeed *are not heard*. Hee that cryeth to God that he would outwardly accept his words from him, and yet retaineth the Evill one in his soule, *he mocketh God*: God dwelleth not outwardly; for the outward is the

Beastiall

Beastiall Starry Spirit: he dwelleth inwardly in himselfe; the outward Substance is onely a figure and similitude of God: Indeed it is of God, and generated out of the Inward Centre, and Expressed [or spoken forth] through the *Verbum Fiat*: but it is *not the substance* of the Number Three, which is a Substance and Spirit in the Trinity, above Nature, and yet dwelleth in Nature in it selfe, incomprehensible to Nature, as the Winde and the Light is not comprehended by the Fire, and yet are the spirit, brightnesse, and life of the Fire.

18. Therefore, when you will *pray*, put away the abominations out of your soule, and enter into your selfe, that is, you must loath the Abominations, and frame a will and purpose in your soule, that you will *not let* such abominations into you any more; also you must not suffer your will to stick in any [1] abomination, and despaire: for when you despaire, you sinck your selfe downe into the Abysse.

[1] *Lusts and unchastity.*

19. But consider, that it is the *deare will and pleasure of God*, that you presse earnestly and strongly through, and leave the Abominations to the Devill upon his neck, and come very humbly Praying, as a sinfull childe to God: he is the Father of the Lost sonne, you have vainly riotted and spent your beauty and righteousnesse, with the Devill, and with the *Antichristian Whore*, you are amongst the swine at *Babell*: and having lost your Goods, you eate graines and husks with the swine; you are naked and torne, and are not worthy to be called his sonne; Consider and Imagine this in your selfe, for it is true, and so come with true conversion out of the filth and mire of the swine, to our Antient Loving Father, *and pray for his Grace and Favour*, that he would but make thee as one of his hired servants in his Court: acknowledge to him thy evill deeds, and that thou art not worthy to be called his sonne. Behold deare soule, *Observe it*, it is the very pretious Truth.

20. When you thus enter into your selfe, and search out your abominations, and the husks of the Devill, and of the world, which you have so long devoured: and Consider of God and his Mercy, then *turne not againe into the Hogsty*, and say *not*, I am ashamed to come before my good old Father; I dare not come into his sight, for great shame and abomination: for I was a glorious sonne, and now am a naked Swineheard; but consider, that your Father taketh *more* care about you who are his lost Prodigall sonne, then you doe about his favour and love, which you have willfully trifled away.

21. Frame but a loving, humble, submissive, obedient will and purpose, *and come*, come away from the Swine, leave the husks to the world, let the Swine devoure them and feed themselves fatt: but enter you into your selfe, and knock at your evill Heart;

break in through the Doores and Gates: and though all swine cry, and Devills should howle for their [m] Keeper; *yet come you* to your Father with any humble demeanour and words, you *need not* trouble your selfe about the *adorning* of them with accurate *Eloquence*; for though you have no more words then the Poore *Publican*, it is no matter, it lyeth not in them, but in an Earnest *constant purpose* without ceasing: and though Hell should breake in pieces, and body and soule part asunder, yet *stand still*, and goe not forth againe out of the Doores of the Father.

[m] Or, *Herdsman.*

22. For as soone as you will *open* the Doore in your soule, and will goe out of the Mire, *towards* the Antient Father, that he doth but perceive that it is you his sonne, and that you are returned to him, then he saith; *This is my sonne which was Lost*, for whom my heart was troubled, and is entred into the Humanity, into this world, and hath sought him, and *now I have found him.*

23. And there he sendeth the Holy Ghost *to meete* him, and falleth kindly about his Neck, and receiveth him with Joy, and for a token of his love, he putteth the Seale and the Ring of the Holy Trinity, in the suffering and death of Christ *on to the Hand* of the soule: and there he bringeth the blessed Virgin of his Wisdome, the New Angelicall Garment (viz. *the flesh of Christ*) and *putteth it on* to the soule; and all the servants of God, (*viz.* the Holy Angells in the House of the Father) must rejoyce and be merry with the lost sonne; and there the Antient Father slayeth the fatted Calfe, and feedeth his sonne at his Table, (of the Heavenly Substantiality) with *the power* and *with the flesh* of his Obedient Sonne Christ, and giveth him to drink of the Water of Eternall Life, in the bloud of Christ, in the first Mother, out of which the soule hath been created; and there is Joy in Heaven among the Ninty-Nine Angells or holy soules, which are with God, that a deare brother *is come into their Society.*

24. And although the own [Invented] works of Holinesse (*viz.* the *Elder sonne*, who hath alwayes been busie at home in the Antichristian house,) murmur and grumble at it (and boasteth of his Obedience labour and toyle which he had taken in Hypocrisie) the Father regardeth not that; the *New sonne* pleaseth him better, then he that had continued in the House: he thought that he alone was heire, that the Kingdome of Heaven belonged to him: he had merited it, and hath not gone out of the house; to him belongeth *the Keys* of the Treasure; the other is but a Swineheard: All this doth not divert the Father, but he is merry with his servants the Angells and holy soules, and letteth him that was Angry (who would not rejoyce with his brother) *goe downe into the wrathfull Pit of the Devill*; and he is merry with his children. But seeing the

the Hypocrite is Angry, and despiseth the *Supper* of the Father, therefore he doth not tast of the Heavenly Joy.

25. Hearken you *Roman Pope*, and you *Roman* [n] *Emperour*, why are you angry with us poore lost sonnes in Germany, who goe in to our first true Father? Would he not faine have us? are you not our brother? wherefore then doe you grumble? Are you Pope in the House? then *have a care* that you be the Fathers obedient sonne, and rejoyce with the lost sonne, when he goeth out from Antichrist, to the Father: If you *will not* doe so, you must Eternally be angry, and shall have no Joy with us [once] Lost, but [now] againe living children, to Eternity.

[n] Or, *Cæsar.*

26. O you Antichristian *Wolfe*, why are you Angry, when the Father receiveth a Swineheard for a deare childe, and Giveth him the Seale-Ring, the *Mysterium Magnum?* doe you think you doe right in it? though indeed you are borne of an *Academie* [or from an *University*] and the Swineheards [are borne] in the field among the swine, as you account them: yet *in them* the greatest Wonders are awakened [or manifested] above your Hypocriticall Reason: looke to it, Rule well in the house of your *Academie*; wee heard a Watch-man say; [o] leave off; *The City Babell is fallen*; see that you be not *taken* in Babell: for it burneth in the Fire: the *Turba Magna* will spew it out; there is no other Remedy or Counsell, but for all to goe, together with the Swineheard, to the Father, and pray to him for Grace; else you will be faine *to try by wofull Experience*, what this Pen hath written, and out of what Spirit it did flow and was revealed.

[o] *That the Contentions, Janglings, and Disputations may cease.*

27. When Christ drave the Devill out of the *Lunatick* that was possessed, his Disciples said to him: *Master, why could not wee drive him out?* Then said Christ; *This kinde doth not goe out but by* Fasting *and* Prayer.

28. Deare children, brethren and sisters, be advised, for the kinde Love of the God the Father in his heart, (which for our sakes is become Man,) hath lifted up himselfe in the [p] Crowne of the Spirit of this World, and *calleth us*; It grieveth his Mercy, that wee are fallen home to the Wrath in the *Turba Magna*; he now sendeth you *many* Messengers, and calleth you in their voyce, and he will send *more* unto you: why doe you *despise* them, and kill them? *Try them* whither their Spirit be borne of God or no: or whither *they seeke* their own way of their Belly in Antichrist: surely it is time to awake from sleepe: No jesting matter will follow: you should not dare to jest so *with the Keyes of the Holy Ghost*; and make *Conclusions* of Faith, according to your own Opinions, Tenets, and Conceits: *Faith* will not be begotten by Conclusions and Cannons; but is awakened by true *sincerity*; as by being obedient children of Christ.

[p] Or, *Highest Age.*

29. Saint *Paul* did not say to his Disciple: Dispute of the Mysteries of God; but he said, *Awaken or stirre up the Gifts that are in thee:* No mans own wit can doe it; much lesse the Pride of the High Schooles [or Universities] which yet they cloake with hypocrisie, and hide it under the Mantle of the Holy Ghost: why doe you make Conclusions about *the Body* and *the Person* of Christ? Have you power and authority to doe so? Is it not *a Mysterie* to you? and you understand nothing in it; unlesse you be new Borne againe in Christ; Doth he not say? *Behold I am with you even to the End of the World?* Is he with you? Why then doe you set your selves upon his Throne, and deny his Presence? Are you not *Pilate* who sentenceth Christ? from whom have you the might *and authority*, to make *Conclusions* and *Articles?* are you *his* Lords? then you are not children: have a care you prove not the Eldest sonne in the House; who striveth about the Inheritance, and about the power and *Authority*, and yet continueth to be a proud Angry Murmurer against the Father? Deare children, it availeth nothing to goe such a way: Christ said to his Disciples, when he drave the Devill out of the Lunatick that was possessed, which the Disciples could not doe in their own Reason; *This kinde goeth not out but by Fasting and Prayer.*

30. Deare Brethren, you will not [be able to] drive the Devill out of *us*, if you have not Christ with you; your Art and Conclusions of Reason will doe nothing else but cause people to goe out from God into their owne selfe will; *Wee must fast and Pray, that wee fall not into Temptation*, and into the Netts and snares of the Devill; in our Reason: for the Devill alwayes holdeth his Net before Reason, and he that falleth into it, *supposeth* he is caught in *Christs fishing Net*; but he is taken in Antichrists [q] Net; Reason Comprehendeth Nothing of the Kingdome of God, but the husk; the vertue and power of it remaineth hidden to Reason, unlesse it be borne in God, and then Reason goeth forth as a burning Fire *in the Spirit of God* but the Spirit letteth it not flie aloft, but boweth it to the Earth [*in humility*] for he knoweth the [r] Warriour that fighteth against Reason.

[q] *Pursenet.*

[r] *Satan.*

31. A watchfull Life is requisite, which is chastened and not overflowne with the fleshly *voluptuous* spirit of this world: and not a Life alwayes drunken and full: for as soone as the soule is inflamed with the vigour and *power* of the Earthly Spirit, then Gods Spirit passeth into its owne Principle; and the soule is *captivated* by the Spirit of this world, and the Devill gaineth an accesse to it, and then its former wit and understanding (knowne in God) is changed into outward Reason, and then Man supposeth full, that it is *Gods Spirit.*

32. O no

32. O no friend! *the* [f] *Constellation*, which should rest in the Spirit of Christ, *lusteth also to possesse such a heart and soule*, where the Spirit of God hath been sitting; for every Creature longeth after the vertue and power of God: but the Constellation, though it come into the Temple of God, driveth on its own matters that lie in its power, it knoweth *nothing of Divine Wisdome*; it hath a wisdome, and [e] constituteth the Spirit of this world: indeed it hath great Art and Learning: for *the Earthly and Elementary Mysterium Magnum* lyeth therein: but it hath *not the Key* to the Principle of the Liberty of God without and beyond Nature; for it hath a beginning and End, and looketh no further; it maketh and seeketh onely an *Hypocriticall Beastiall* life.

[f] Or, *Configuration of the Starres in us.*

[e] *Maketh.*

33. Therefore let us not be [u] proud and secure, nor *rely* upon Art and Learning, much lesse upon the Letter: for the spirit thereof is hidden to us, without the Spirit of God: wee *have* the will of God in the *Holy Scripture*: yet without the Spirit of God wee have but the Husk and the Dead Word: (except Gods Spirit first awaken the Living Word in us, that wee may understand the Letter, and the written Word;) which is plaine enough, in that the Learned in Arts are but Learned in the Letter, and *not* [x] Learned in God, otherwise they would not contend and wrangle about Christs honour and Doctrine, nor so dispute about the Cup of Christ.

[u] *Stout, surly.*

[x] Or, *Taught of God.*

34. Though there were a *Thousand* men [x] Learned in God, who are borne in the Spirit of Christ, and were together, and had each of them a speciall gift and knowledge in God, yet they would all be *but one* in the Roote of Christ, and would every one desire onely the Love of God in Christ: what Disciple or Scholler, will exalt himselfe above his Master? wee are *one Body* in Christ, why then should one Member contend with the other about the food? when the desirous Mouth feedeth, then all the Members receive strength and vertue; Every Member hath its *owne Office* or work, in opening the Wonders of God: wee doe *not* all bring one and the same words, but one spirit in Christ: every one hath that which is his owne imparted to him what he shall open in God, that the Great Mysteries of God may be made manifest, and the Wonders which have been foreseene from Eternity in his Wisdome, might be revealed: *to which End* the soule *was created* of God.

35. I know, and the Spirit sheweth it to mee, that thou *Antichristian Sophister* wilt Object against mee, that even among the Apostles there hath been strife and contention about *the words* of Christ? Tis true indeed, and it was Satans Master-Peece, to sift Christs Disciples, and the Disciples of those Disciples, so soone as they became *secure*: for they were Men as well as wee, and one was

stronger

stronger in Spirit then the Other, according as they did * searth themselves, and raise up themselves in God: *for they lived among Evill Men:* and many times must apply themselves to the world, and must give the Weake Milke to drinke, at which others many times stumbled in their Reason, and grew hot and *Zealous*, and reproved one another for it; as may be seene about *Cornelius*, when *Peter* went in to the Heathens, and the *other Apostles supposed*, that the Kingdome of God belonged onely to *Israel*.

* Or, *Examine.*

36. But you are to know, that the Love of God is so ɣ humble, that when it hath kindled the soule with its selfe; *it selfe is subject to the soule?* but no soule will enjoy that, but those that are humbled in the Love of God, and constantly goe forth from their desires, that the Spirit of God may live in them, and that they may have an eye unto him: the soule is *permitted* to be Zealous, but it doth *better* to live in Meekneſſe, in which it entereth into the Majesty [of God] and is a totally beloved childe: what doth it availe mee, that I *powre out fire* upon my brother, and so *burne my selfe* therein: It is more blessed, to continue under the Crosse in Patience and in Meekneſſe, then to bring fire from Heaven.

ɣ *Lowly, submisſive and pliable.*

37. *Christ is come to seeke and to save that which was Lost*; not to awaken his Anger against us, but that he might help us out of the Jawes of the Devill, and hath Regenerated us in himselfe to be a Living Creature in God, and hath brought us quite through the fire of his Fathers Anger. He hath *broken the Bands*, that wee might follow him in Love and Meekneſſe, as children should follow their Parents: therefore he Teacheth us faithfully what wee should doe, and how wee should Pray.

[*Of the Lords Prayer.*]

38. The *Prayer* which he hath Taught us, is an Instruction and Teaching of all whatsoever wee should doe and leave undone; and what wee should aske and Expect from God: and is alwayes *rightly* to be understood according to *the Three Principles*, which wee will heere make a short ᶻ Introduction to, though it cannot be ª confined or concluded, for the Spirit in the Prayer comprehendeth in it *the whole Eternity*, also Nature and Every Thing; so that No Tongue can sufficiently Expound it. The more it is Considered, the more is found in it. Yet wee will venture upon it, and give the Reader an ᵇ Introduction; not to tie or limit the Spirit: for it *riseth up* in Every ones soule, as vertue and power is given from the Wonders of God. And so it is also with the Gospel, that is not *tied* to any Exposition: The more any search into it, the more they finde therein: For the Spirit of God it selfe teacheth us *to*

ᶻ *Manuduction.*

ª *Circumscribed or limitted in its Interpretation.*

ᵇ *Manuduction.*

Pray

Pray aright, and also presenteth us to God. For wee know not what wee should say; our *whole businesse* of Praying and Conversion consisteth onely in the Will and Purpose, that wee give our selves up into God; God *the Holy Ghost* himselfe maketh the springing and growing up through himselfe in God, he driveth forth the blossome of the New body of the soule, out from the Divine Centre forth through the soule, so that the fruit of Eternall Life, springeth forth out of the *Soules body*, with many Branches and faire fruit, and standeth as a Glorious Tree in the Kingdome of God; so that when wee pray, our soule eateth of many heavenly fruits, which are all growne out of the Body of the soule, as out of a *heavenly* soyle or ground: and the soule eateth of them againe in Prayer, and they are its food on the Table of God: Thus it eateth *ex verbo Domini* of the Word of the Lord; concerning which Christ saith; *Man liveth not by Bread onely, but by every word which proceedeth out of the Mouth of God.*

39. [c] *The Lords Prayer* affordeth a very high and excellent understanding in the Language of Nature: for it expresseth *the Eternall Birth*, also all *the Three Principles*, also the Lamentable *Fall* of Man, and sheweth him *the Regeneration* in Christ; it sheweth him what he should doe, and how he should behave himselfe, that he may come againe into the *Divine union*, and sheweth him how kindly the Spirit of God *meeteth* him.

[c] The Pater Noster. Our Father.

40. But because it is hard to be understood, we will set downe a briefe Summary Contents and [d] Exposition; and commit the further Work of the highest Tongue, *to the Spirit of God in every soule*, and may well be handled at large in a [e] Treatise by it selfe, if the Lord give us leave.

[d] *Understanding and meaning.*

[e] *It may be his Treatise, called,* The holy Weekes, *or the* Prayer Book, *which was not finished.*

[Heere followeth a Summary *Exposition* of the LORDS Prayer, how it is to be understood in *the Language of Nature* from *syllable* to *syllable*, as it is Expressed in the words of the [f] *High Dutch Tongue*, which was the Authours Native Language; but because the Language of Nature is not yet cleerly understood by mee, therefore I cannot transferre it to the English Tongue: but must set it downe in the syllables of the High Dutch words, and Interline *the English* under it. Whosoever desireth to see more concerning the Language of Nature, let him reade in the fift Chapter of this Booke verse the 85. upon the word *Schuff*, and [g] elsewhere in his other Writings.]

[f] *German Language.*

[g] *In the* Aurora, *in the* Epistles, *in the* Mysterium Magnum, &c.

[*The*

[*The Entrance.*]

Unser vatter im Himmel.
Our Father [which art] in Heaven.

41. When wee say: *Unser vatter im Himmell*: then the soule raiseth up it selfe in all the Three Principles, and giveth it selfe up into that, out of which it is created; which wee understand in the Language of Nature very exactly and accurately. For *un-*, is Gods Eternall Will to Nature; *-ser*, comprehendeth in it the first foure formes of Nature: wherein the first Principle Consists.

42. *Vatter*, giveth the two distinctions of the two Principles; for *va-*, is the Matrix upon the Crosse, *-tter* is Mercury in the Centre of Nature; and they are the two Mothers in the Eternall Will, out of which all things are come to be; the one severeth it selfe into Fire, and the other into the Light of Meeknesse, and into water: for *va-* is the Mother of the Light, which affordeth Substantiality, and *-tter* is the Mother of the fires Tincture, which affordeth the great and strong Life: and *Vatter* is both of them.

43. When wee say *im*, wee understand the innermost, *viz.* the Heart, from which the Spirit goeth forth: for the syllable *im* goeth forth from the Heart, and soundeth through the Lips, and the Lips keepe the Heart in the innermost unawakened.

44. When wee say *Him-*, wee understand the Creation of the soule. The syllable *-mel* is the Angelicall soule it selfe, which the Heart on the Crosse in the Centre between the two Mothers hath comprehended: and with the word *Him-*, framed it into a creature, *viz.* into *mel*: for *Him-*, is the habitation of *-mel*: therefore, the soule is created in Heaven, that is, in the loving Matrix [or Mother].

The First Petition.

Dein Nahme werde geheiliget.
[h] Or, *sanctified.* Thy Name be [h] Hallowed.

45. When wee say *Dein*, wee understand how the poore soule swimmeth in the water of this world: and how it casteth it selfe with its will into the Principle of God: it goeth with the syllable *Dein* into the voyce of God.

46. In the syllable *Nah-* it inclineth inwards, and in the syllable *-me* it comprehendeth the Heavenly Substantiality: and this is done in the Will of the soule.

47. And

47. And when wee say *wer-*, then the whole Creature goeth along in the will: for *wer-* hath the whole Centre, and with the syllable *-da*, it layeth it selfe downe in Obedience in the Meeknesse, and will not kindle the *wer-* in the fire, as Lucifer had done.

48. And when wee say *ge-*, then the soule goeth into the Heavenly Substantiality, as a quiet childe without Anger: and then *-hei-* is the powerfull entring upon the Crosse, into the Number-Three, where the soules will presseth into the Majesty, into the Light of God; with the syllable *-li-*, the soules will hath comprehended the Holy Ghost. [In the syllable] *-ger*, there the soules will goeth forth with the Holy Ghost: for the brightnesse of the Majesty shineth in the will, and the Holy Ghost goeth along in the Glance of the Majesty upon the Chariot of the soule: for the will is the soules [1] Wedding Chariot, with which it rideth *in Ternarium Sanctum* into the Holy Ternary, wherein the Holy Ghost sitteth with the brightnesse of the Deity.

[1] Or, *Triumphant Chariot.*

The Second Petition.

Dein Reich komme.

Thy kingdom come.

49. *Dein*, there the poore soule giveth it selfe up againe into the will of God, as Gods childe.

50. *Reich*, heere the soule giveth it selfe into the vertue and Power of the Angelicall world, and desireth to come out of the Deepe of the waters into the power of God.

51. *Komme*, in the syllable *Kom-*, it goeth in into the vertue and power, and apprehendeth it: and with the syllable *-me*, it maketh the Heaven be open, and goeth forth with the apprehended power, into the Kingdome, as a sprout: for the *-me*, maketh the Lips be open, and letteth the sprout of the Will goe forth, and lets it grow softly by degrees.

The Third Petition.

Dein willen geschehe wie im Himmel also auch auff Erden.

Thy will be done as in Heaven so also on Earth.

52. *Dein*, heere the soule doth with its will, as in the first and second Petition; it casteth it selfe into Gods will.

53. *Wil-*, is its desire to will the same with the Holy Ghost, *-len*, with this syllable, it taketh in the Spirit with the Will into the Centre, as into the Heart, and willeth that its will in the Holy Ghost should [k] flow up in the Heart.

[k] Or, *boyle up.*

54. *Ge-*, with this syllable it goeth into the will, *-sche-*, with this syllable it worketh the work of God: for there it doth, what the Counsell of the Father is, what the Heart of God will: as the soule of Christ suffered it selfe to be hanged on the Crosse, and as wee in misery bow downe under the Crosse; *-he*, in this syllable it taketh patiently what God worketh; it boweth it selfe as a childe.

[l] *Yeeldeth or submitteth.*

55. *Wie*, there it goeth againe into the voyce of the high Majesty, *Im*, is the Heart of God, out of which the Spirit goeth forth: in which will, it would be. *Him-*, is [m] againe the Creating of the Creatures; *-mel*, is the soule, that is, it willeth to act in the will of God, like the Angells, who doe that which Gods will accepteth.

[m] *See in the first Petition.*

56. *Al-*, there it comprehendeth that will, and driveth it on with the syllable, *-so*, out of its Centre into this world, into the outward Principle. *Auch*, there it affordeth all whatsoever it hath in it selfe out into the outward; out from it selfe into this world.

57. *Auff*, with this syllable, it apprehendeth the same againe, and desireth that its substance should not be dissipated: for it onely letteth the will of the substance goe forth through the closed Lips to the Teeth: and desireth that the forme of the will should remaine as a figured substance Eternally.

58. *Er-*, with this syllable it bringeth its substance into the Spirit of this world upon the Earth, and there the Will shall work [n] wonders, as in the Kingdome of the Angells in the Power of God: the will must manifest the hidden Secrets of God: *-den*, with this syllable it sheweth, that they must not be done in the fire of the Anger, in which the Devill dwelleth: for this syllable doth not break up the Centre: they should be done in meeke Love, and yet be taken out of the *Er-*. The soule shall mightily rule in all hidden secrets: but it must not set in the Devill.

[n] Or, *Miracles.*

59. Heere our want is very much, the Heavy Fall presseth us hard. O there is very much heerein hidden, which would be too long to describe. For the Will of God should be done, and not the Will of the flesh, and of the Devill. [o] And therefore it is that wee are so doubtfull in Prayer, because the poore soule runneth on in the will of the Flesh, and of the Devill. If it did live in Innocency, wee should have this skill perfect, and there would be no doubting in our Prayers, but an acting and accomplishment of them: [This the Apostles of Christ wanted when they asked why they could not cast out the dumb Devill] wee doe rightly swimme heere in misery, which the Spirit of the Wonders sheweth us.

[o] *Note.*

The Fourth Petition.

Gieb uns unser taglich Brodt heute.
Give us our Daily Bread to Day.

60. *Gieb*, there the will sticketh in the Heart, and presseth outwards, and the Mouth catcheth it: that is, the soule would be fed: what the Word giveth forth, that the soule taketh: for that belongeth to it, it will have that.

61. *Uns*, with this syllable the soule desireth food for all its [fellow] Members, *viz.* for all soules, as if they were but one Tree with many Branches, whereof every branch must have sap and vertue from the stock: and so it desireth to have this in common out of the vertue of God, for the Life of all soules: for it attracteth that with all its desire to it, and in all [others], as a loving brother; it willeth to have it in common; and not alone to it selfe in Covetousnesse, as the Devill did.

62. *Un-*, with this syllable, the will of the soule goeth into the Eternall Wisdome, wherein before the Creation in the seede, it was discerned in the Eternall Will: *-ser*, with this syllable it taketh the Originall of Nature in the Will, where one forme in the Originall generateth, filleth, and preserveth the other: and that is the Band of the soule, whereby it Eternally liveth and subsisteth: and that the will of the soule desireth, else it would be dissolved. For a Spirit desireth no more, then to retaine its Band, and to fill it with vertue that it may flow forth.

63. And heere lyeth *the Key of the Greatest hidden Secret of the Beeing of all Beeings.* Beloved Doctor, if you were Learned, you would seeke heere; and if you understand nothing heere, nor will to understand, then you are not learned, but are onely tellers of stories, which the simple if he did use himselfe to it, would performe as well as you: This is the true *Doctorship in the Holy Ghost*: the outward [in the Learning of the Schoole of Reason] is but a foppery, and puffeth up into a high minde.

64. *Tag-*, with this syllable, the heavenly Number is understood, as wherein the Spirit on the Crosse in the Holy Matrix comprehendeth the Genetrix in the Multiplication, where the Will of the Spirit, recreateth, confirmeth, and strengtheneth it selfe; *-lich*, in this syllable the soules will quickeneth it selfe in the light and vertue of the Majesty of God, and strengtheneth the soule with the heavenly Number, which springeth up out of the Majesty infinitely: and heerein the soule is acknowledged for an Angell, and liveth in the Hand of God.

65. *Brodt*, heere the Corporeall substance springeth up, and our misery:

misery: for *Brodt* [Bread] is generated out of the Centre of Nature, although the last letter in the syllable *Brodt* ℞ Expresseth that it is Paradisicall Bread: for the Crosse ☩ in its Character [T] in the Language of Nature, carrieth the severe Name of God: [*GOTTES*]: which if men will rightly Expound it, and understand it according to the Language of Nature: may be understood powerfully, and in its highest depth, in the word *Tetragrammaton [*Jehovah*], for that word comprehendeth all the Three Principles. And in the word *Adonai*, God is understood as in one Principle, *viz.* in the Angelicall World: which may be expounded in a Treatise by it selfe: wee set downe this, that this syllable might be considered of: For *Brodt* [Bread] is the food of the Body; and is to be understood concerning the fierce wrath, that it hath mixed it selfe in it, and signifieth the house of Lamentation and Mourning: but since wee must have this food, therefore the soule reacheth after it for the maintenance of its *Beastiall* Body.

℞ *As it is pronounced, signifieth.*

יהוה : ϛ ΘΕΟΣ DEUS GOTT GOD. אדני :

*Tetragrammaton

66. *Heu-*, This syllable signifieth the Eternall Bread of the soule, the New Body, *viz.* the Heavenly Substantiality: for the will goeth forth out of the Bread into the *Heu-*, that is, the Eternall Substantiality, *viz.* the bread of God, Christs flesh; *i.e.* this syllable confirmeth that it affordeth and frameth the severe Name [*Gottes*] of God: for the soule desireth a twofold Bread, one for the Belly, and the other for its holy Heavenly Body.

The Fift Petition.

Vndt verlasse uns unser schuldt, als wir verlassen unser schuldigern.

And forgive us our Debts, as wee forgive our Debters.

: Or, *Trespasses, as wee forgive them that trespasse against us.*

67. *Vndt*, this syllable is that, wherein the will of the soule awaketh the Love of God; for the will sticketh fast in the word *vndt*, as in the Meeknesse; it elevateth the *ver-* *viz.* the Anger, and springeth with the *vndt* [or meeknesse] up, as a budding, * growing Substance, like a blossome out of the *ver-*, and yet they remaine one in another: for *ver-* is the Centre of the Life: it hath the fire of the wrath, and the *vndt* belongeth to the second Principle: *-lasse* or *-lass* is the cleansing of that which is generated out of the *ver-*, of which *Isaiah* saith, *Were your sinne as red as bloud, if you turne, they shall be as wooll, white as snow.* In the syllable *-lasse*, is the Bath or Laver, wherein the *ver-* must be washed, or else it cannot subsist in the kingdome of God.

* *Vegetables.*

68. *Vns*, is the union againe, where the will of the soule, *viz.* the Communion or fraternity, that is, all soules, in one will, desire to be washed.

69. *Vn-*

69. *Vn-*, there the will yeeldeth it selfe into the Love of God, and washeth the Evill Childe, *-ser-*: and thereby confesseth all Evill and wickednesse [for all in common] as if they were but one onely soule.

[u] Or, *clenseth.*

70. *Schuldt*: this is the true Catalogue or Register, which the Anger hath brought into the soule, which Catalogue the will desireth to cast away altogether: But the Mouth catcheth the syllable againe as a flash: to signifie, that our works shall stand Eternally to the wonders of God; and wee need onely wash them, that they might not be comprised in the fierce wrath of God, and inflamed; else they belong to the Abysse [x] to the dark Principle.

[x] Or, *into.*

71. *Als*, in this syllable, the will of the soule compriseth together all whatsoever is called Soule, and speaketh of Many, as if they were but One.

72. *Wir*, in this syllable the will complaineth against the Anguish of the source of disquietnesse in the soule, where one soule often [y] hurteth another, and therefore, the will compriseth together the *Turba* of All soules, and saith [as followeth].

[y] *Offendeth or wrongeth.*

73. *Ver-*, that is, the will [of the soule] desireth that the fierce wrath of all soules might be thrust downwards upon a heape, into the Abysse: *-las-*, that is, to [z] let it goe, and not know it more in the fierceneesse of the Anger: for the syllable *-sen*, retaineth the forme of the Wonder: but it must be washed in the *Lassen* [or [a] letting it goe] for *lassen* is the Laver or Bath [to wash it in].

[z] *Put it away, or remit it.*

[a] Or, *scowring it away.*

74. *Vn-*, this syllable yet againe presseth into the Love of God, and desireth to bring the washed soules into the Love; *-sern*, this syllable, in the presence of God, sheweth the Evill childe, which is now washed in the Love, and there putteth it among the Wonders of God, for it setteth forth, whatsoever is come to be a wonder in the Tincture of the fire in the soule.

75. *Schul-*, this syllable sheweth the unprofitable [or vaine] works, which one soule hath wrought towards another out of the [b] Tincture of the Fire: and is a setting forth of the Evill, which the soule in the will it selfe, hath washed and clensed againe: *-di-*, this syllable putteth the union againe into the Majesty, and into the Holy Ghost, where there is no contrary will any more: *-gern*, is the Evill childe, which now standeth before God, to Gods deeds of Wonder: from whence the will tooke its [c] fall, and desireth that the Holy Ghost will take it in as a Wonder in to the Majesty.

[b] Or, *Fierce wrathfull Life.*

[c] *Pravity or vileneesse and Infirmity.*

The

The Sixt Petition.

Vndt führe uns nicht im verſuchungh.
And leade us not into Temptation.

76. *Vndt*, is once more an injection into the loving Meekneſſe of God, where the will of the ſoule in the Majeſty humbleth it ſelfe before the Number Three [or Trinity].

77. *Füh-*, there the will goeth along with the Holy Ghoſt; *-re*, there the will would not goe through the fierce wrath: for it is afraid of the Priſon of the fierce wrath; for the will ſhould alwayes be ſtedfaſtly inclined into God, that it may paſſe through the Fire without moleſtation, and alſo through the outward Principle, *viz.* through this world: and yet ſhould not catch at, or offer to luſt after any thing: but ſeeing the ſoule knoweth, that it ſtood not out in the firſt Temptation, when it was brought into the ſpirit of this world, when the *Verbum Fiat* breathed it into the Image, therefore it flyeth now to the Holy Ghoſt, intreating that he would not enter with its will into the Temptation, Proba, or Tryall, for it truſteth not in it ſelfe, that it ſhall ſtand ſtedfaſtly againſt the Devill, when he ſhall ſift it: as *Chriſt* ſaid to *Peter*; *The Devill hath deſired to ſift thee: but I have prayed for thee that thy Faith faile not*: that is, I have encloſed thee in the Word, and have not given the Devill any leave, but I have in my Prayer brought thee into the will of God, that thou ſhouldſt be preſerved by the Holy Ghoſt: elſe thou ſhouldſt have been ſifted by the Devill through the Anger and through the ſpirit of this world.

78. *Uns*, this ſyllable once againe compriſeth the Brotherly union, as in one will in the Majeſty, and flyeth into the Spitit.

79. *Nicht*, in this ſyllable the will rendeth it ſelfe quite out from the roote of the Anger, and reteineth a peculiar Government [d] without the Anger, and then the ſoule burneth forth from the fire, and is the true Life without the Fire in the light flaming Tincture in Aire and vertue or Power.

[d] Extra Iram.

80. *Im*, there it ſtandeth as a ſound and ſubſtance of its owne, as if it were the Centre it ſelfe: *ver-*, there it muſt with the will goe through the fierce wrath, and mitigate or ſatiate it, and muſt coole it, that it might not enflame its Meeke Life: *-ſuch-*, with this ſyllable it preſſeth through the fierce wrath with its love-Tincture, *viz.* through the Centre of Nature, and quencheth the fierce wrath after a Divine manner, and driveth the ſuttlety of the Devill out of the fire-ſource out of the Originall, where otherwiſe he would have an acceſſe into the ſoule: *-ung*, there the ſoule taketh the vertue out of the ſeavenf ormes of its Nature with it, as a Spirit, and ſetteth

teth it selfe mightily over the Centre, and ruleth over it as a King over his Kingdome; for now it hath overcome [or cooled] the Centre with its Love: and will now let in the Tempter no more.

The Seaventh Petition.

Sondern Erlöhse uns vom vbel.

But deliver us from Evill.

81. *Son-*, in this syllable it appeareth in the Majesty with its vertue, power, and brightnesse over the Centre of the Heart, and hath a principle of its owne in the Majesty; *-dern*, there it commandeth the fierce wrath in the Centre, and ruleth over it, and tameth it with its will [as may be seene by *Moses*, when the fierce wrath said; *Let mee alone that I may consume Israel*]. • *The Soule.*

82. *Er-*, there it bringeth a blossom and sprout out of the Centre, and openeth the Wonders of God: for it heere goeth about with the Centre, as it will, for it hath overcome: *-löh-*, that is the sprout, which groweth out of the fierce wrath out of Nature, and is now lovely, good, and usefull in the Kingdome of God; *-se*, there it continueth to be fruit upon Gods Table, free from the Anger.

83. *Vns*, there it once againe taketh the union of all soules with it, and layeth it open there, that it was a roote in the Kingdome of God before its Creation, and hath now brought forth many, that is, it is a Tree and hath put forth many Branches, and presenteth them there as in a Tree.

84. *Vom*, that is the Great Wonder, that God hath made of one two, and yet it remaines but one: it sheweth this: for yee see that the Roote in the Earth is another thing then the stalk which groweth out of the Roote; so you must understand it also concerning the true holy soule: that groweth as a stalke out of the Roote, out of the Centre of Nature; and is another thing then the Centre: and yet the Centre generateth it, and it moveth in full Omnipotence over the Centre, and ruleth over it, as God ruleth over Nature, and yet there *the Name of the Number-Three* in the Eternall Nature *ariseth*: And as God is free from Nature, and yet Nature is of his Essence or Substance, and unseperated from God, *so is the soule* also, it is free from Nature, and is a Lord of Nature; for it is one Spirit with God, and yet blossometh or sprouteth out of Nature. Indeed God is *not wholly* to be likened to the soule: for Gods Eternall will is a cause and beginning of Nature, but [the soule is to be likened] to the Majesty of God, whose brightnesse ariseth out of the sharpnesse of the Eternall Nature, and yet ariseth before Nature, like the flash of the Eternall Liberty, from whence Nature

in

in its sharp generating, receiveth the Lustre, and elevateth it in the fire, to a Triumphant high Light: *for which cause sake*, the Eternall Liberty without Nature, longeth after Nature, because it desireth to be manifested in Wonders, and will have Majesty in Glory and Power.

85. For if there were no Nature, *there would be no Glory, nor Power, much lesse Majesty: also there would be no Spirit*, but onely a Stillnesse without Substance [Essence or Beeing]: But thus in Nature there appeareth, Power and Vertue, Might, Glory, Majesty, Number-Three, [Trinity] and Beeing [Essence or Substance]: and are the Manifestation of the Eternall Beeing. Now since the soule, as a Spirit is discovered and taken out of this Beeing; it hath therefore *two formes*, One is Nature, and the other is the Divine Elosom, or the Sprout out of Nature, which is above Nature, and is a Spirit in it selfe; as God is a Spirit in himselfe; as you may see this by the Fire: the Fire is the Nature, and the flame with the Aire [or vapour] which goeth forth out of the Fire, is a Spirit with all the Power of the Fires Nature, and yet is above the Fires Nature; for the Fires Nature cannot † comprehend it: and so also the *Fires Nature* could not subsist, if the Spirit of the Aire did not blow up the Fire againe.

† Or, *rule it.*

86. Thus the Fire generateth the Spirit with the Lustre, and longeth earnestly againe after the Spirit, and attracteth it continually into it selfe, and yet reteineth it not: for it is the life of the Fire, and the Glance or Lustre is out of the sharpnesse of the Fire, yet there is *no feeling* in the Glance or Lustre, and yet the Glance hath the vertue or power, and not the Fire: for from the vertue of the Lustre there springeth up and groweth a sprout, and not from the Fire, as you may perceive by the [Sun-shine or] Lustre of the Sunne.

87. Now seeing the poore soule in the heavy fall of *Adam* was captivated by *two fires*, viz. by that fire, through which the Spirit of this world, hath comprised it in it selfe, under which lyeth the fire of the Originall; therefore it would be againe free with its Spirit-Life, in which it is an Angell, and the Image of God, and goeth with its will *Vom* [from], that is, as a sprout out from Nature, and also out from the Spirit of this world out of the Wonders of God, forth from them; and standeth rightly quite *vom* [from] that is, it hath now the vertue of Nature and Mercury, in the vertue and power of the Majesty, which is another Principle, and yet hath also the severe fiery [Principle] but *not manifested*; for the Holy Principle in the Majesty changeth the fierce wrath into Love.

88. And

88. And if the severe Principle should be awakened againe, it would be fire, and the first foure formes of Nature would flow forth: and *therefore God is become Man*, that the Love-Spirit [might] have a Body.

89. Therefore it flyeth (if it be yet unregenerated, and so doth stick onely in the Earthly Body) and saith: *Erlöhse uns vom vbel* [deliver us from Evill]: it desireth to be released from the Anger; for *v-*, and *-bel*, are two wills in one Substance: *v-*, is the fire-childe, and *-bel* hath also two Principles; for the first letter *-b-*, hath the outward Dominion, and the other two, viz. *-e-* and *-l*, that is *-el*, hath the Angell, the will, to be delivered from both, [*viz.* from the childe of the fire, and the spirit of the outward world] not presently seperated (for it is the Counsell of God that they dwell in one another:) but the Angells will would be free from the falshood: it would rule over *the vbel* or Evill: he desireth to be in the will of God, and the *vbel* or Evill shall stand, the one [part] according to the Spirit of this world) to the Wonders of God, and the other [part] (according to the source of the fierce wrath,) to the Wonders of the Anger of God.

90. For both the Mothers are stirring, and desire to open their Wonders; yet the will of the soule would not goe into the Anger; for *it knoweth the Devill*, that he is haughty, and flying aloft over the Love and Meeknesse of God, at which the soule is amazed; so also it would *not willingly* work in the Spirit of this world; for that hideth also Gods Light from it, and therefore it goeth forth with its will from them both, and *would be free* in its will, the Spirit of this world may awaken its Wonders in the flesh; but it casteth its will into Gods Spirit, he shall governe it: and he will not let the *vbel* [or Evill,] enter into its will: it desireth [with its will] to be dead [8] in this world, that it may live in the Holy Ghost: so also it will not awaken the Abysse, and therefore it hides or sheltereth it selfe under the Crosse, and letteth the roaring Devill passe by; also it letteth the Spirit of this world, viz. *the fleshly Life*, passe by, it doth as if it were dead; it suffereth, yet not in God, but in the *vbel* [or Evill] which the soule of *Adam* hath left it as an inheritance: it holdeth not that *vbel* [or Evill] for its owne, but for the Wonders of God.

[8] Or, to.

91. Therefore it remaineth Patient, as a sufferer, (and yet also not a sufferer) under the Crosse of Patience, till Christ shall settle it againe upon the Crosse, in the *Rain-Bow* [in the Eternall Substantiality, or in the Eternall Covenant]. For he sitteth on the Rain-Bow, and his body, his substance, is the fullnesse of Heaven [or the Heaven is full of his substance].

92. The *Three colours in the Rain-Bow*, are the Three Principles,

the fourth [*colour*] is his body *in Ternario Sancto*; [or in the Inward heavenly working power, in the Angelicall world, in the Eternall Substantiality, wherein the Divine Trinity worketh.

93. O how Great are the Wonders! he that comprehendeth them hath great Joy thereon, there can nothing be named that is like these hidden secret Mysteries, no Tongue can expresse them: for what is better then to have God for his Spouse, *to be in God with ones will*; and after this [life,] time, to be wholly in substance a heavenly body, and a Clarified or Glorified soule.

94. *O Great Depth,* why art thou so hidden to Men? it comes from hence, because they love the Devill, and the haughty proud fierceneſſe, more then thee; and therefore they are not able thus with fierceneſſe, to enter into thee; O Mercy of God! bring againe the Tree which thou hast planted: why should thy Wrath boast, that it hath borne more fruit upon thy Tree, then thy Love? Build againe the *ruined Citie Jerusalem*; that thy Kingdome may come, and thy will be done; who will give thee thankes in Hell? Draw us yet in with thy Spirit, into thy Praise [or Temple, where they sing of thy Praise]. How long shall Hell drop with fatneſſe? Behold! it hath opened its Jawes, and would devoure us all; Come yet and build the Citie of thy Court, that wee may dwell neere thee, that thy Wonders may leape for Joy, when thy Love-Spirit [h] Judgeth. Tarry not O Lord: for thy Tree is become old for sorrow: [that is, the Number of vertuous people is small]: bring yet forth the new greene Branches, which against the Devills will spring up through his Kingdome: Let the Day breake forth: wherefore shall the night of the Anger keepe back the *Lilly-Twigge?* O Lord, thy Tree groweth through the whole world; therefore awaken us O Lord, that wee may eate of its fruit.

[h] Or, *is Judge.*

Of the

Amen.

So be it.

And [i] Close [*of the Prayer in the Language of Nature.*]

95. *A-*, is the first Letter, and presseth forth out of the Heart, and hath no Nature [or fierceneſſe in the pronunciation] but wee cleerly understand heerein, the seeking longing or attracting of the Eternall Will without Nature, wherein Nature is generated, which hath been from Eternity. For the Will desireth the Heart, and the Heart desireth the Will, *they are Father and Sonne,* and the vertue, which goeth forth from them, *is the Spirit of the Eternall Life,* of which wee [*] formerly made mention.

[i] For thine is the kingdom, the power, and the glory for ever and ever.

[*] *In this Booke of the* Threefold Life.

96. Now

96. Now as the *A-*, is generated out of the Heart, *viz.* out of the Eternall Will, and thrust forth out of the Will, so out of *A-* afterwards cometh the *whole Alphabet with foure and twenty* [l] *Numbers:* for the *A-* beginneth to Number, and comprises the whole Number in the [syllable] *-men*; These are the Wonders and Works of God, which appeare in the Spirit above Nature, *viz.* in the brightnesse of the Majesty: which you may understand thus: wee are with our Soules in a strange Inne, *viz.* in the spirit of this world; which holdeth it captive, and so it *could not come into God*, if God were not become Man, who hath brought our soule *into the Word*, as into the Living Power of God, in himselfe: but now wee are branches on that Tree, and must attract the sap of the Tree into us; if wee would spring from the Tree: else if wee onely Imagine, [and reach] after the Aire and Sunne, then our Branch withereth: Our Will must be put or grifted into the Tree; and *that is* [m] Prayer.

[l] Or, *Letters.*

[m] *The Ground of true Prayer.*

97. When wee Pray, then the will goeth into the Tree, and attracteth the sap of the Tree into the hungry thirsty and dry soule; and then there groweth out of that sap, a Body, and then saith the soule with great joy, *-men:* that is, it is mine, that is to say, yes, it is done, take what thy [n] will desireth: this is *Faith*; and not [the knowledge or] the History which *Babell* makes a stirre about: for Prayer hath *two things* in it; one is the Earnest Will, which presseth forth out of the miserable smoaky house of the Heart, out of the soule in great humility, and giveth it selfe up into the Heart of God, which became Man, as into the Tree of Life.

[n] *The Desire of the Will is Faith.*

98. And that is called [o] *Glau-* [x belee-]; and then the Will eateth of the Divine power, and that [is the other and]is called [o] *-ben*, [x fe]: for the Spirit of the soule apprehendeth it, and holdeth it with the Tongue to the Teeth: Understand it according to the Language of Nature; and let the Holy Ghost go forth, out of the vertue & power which the will introduceth into the soule, out of the vertue & power which the soule hath apprehended: even as it mightily goeth forth out of the heart through the apprehended vertue & power through the Teeth: for in the vertue and power of God nothing consumeth; the more the will apprehendeth, and the soule Eateth; the more is the vertue and power, and the mightier and more joyfull is the Body of God, that is, *the Body of Christ*, not that it is greater at one time then at another; no; for it is [alwayes] greater then all: onely the vertue and power in the Great Wonders of Joy, clime up out of Eternity into Eternity, [or from Eternity to Eternity].

[o] Glauben.

[x] *Beleefe or Faith.*

99. Understand us accurately according to its precious Depth thus: When wee pray wee doe *not onely speake* before God: indeed the Will boweth it selfe before God; *but it entereth into God*, and there

there is filled with the power and vertue of God, and bringeth that into the soule; the soule eateth at the Table of God; and that is it of which Christ said; *Man liveth by Every word of God.*

100. *The Lords Prayer* is Gods Word; and hath *seaven Petitions*, and an [p] *Entrance*, and *Amen*, or Conclusion; which together is *Nine* in Number, and the *Tenth* is God himselfe: with the Entrance of the Lords Prayer, the will of the soule entreth into the Father: and with the seaven Petitions, it receiveth whatsoever is the Fathers; for thereby it becometh an Angell againe; for in the seaven Petitions it attaineth the heavenly and Divine Centre of Nature; and in the *Amen* it compriseth all together, and dwelleth therein: for it is the body of the soule, it is the flesh of Christ, the body of God: that is the Ninth Number *in Ternario Sancto*; heerein is the Tincture heavenly and Divine; and the Tenth Number holdeth the Crosse, into which no creature can goe, the will of the soule onely goeth thereinto; the will of the soule is as subtile as the Spirit of God, and Gods Spirit rideth also in the will of the soule, it is his Chariot, which he loveth to have.

[p] *Introduction, or Preamble.*

101. Understand us thus, *the meere Deity, is Spirit*; and as thin as a will: but it is [q] become Man, and the thin Spirit of God dwelleth in the Humanity, so that our soules may well come to God: and so when the soule thus eateth of the body of God, then it *getteth also* the body of God on to it, and is the childe of God; God in Christ is the Tree, and our soules in its holy Body, are the boughs and branches thereof.

[q] *Incarnate.*

102. Let this be revealed to you, O worthy [r] Christianity, [*from the East to the West*] from the rising to the setting: the time is neere, wherein the Bridegroom will fetch home his Bride: be not blinde but see; *buy you Oyle, O you foolish Virgins*, goe forth from the whoredome of Covetousnesse, and of Pride, or else you will not tast of this [r] Supper: whosoever shall not have the body of God on the soule, shall not be Guests, neither can they enter into the Kingdome of God.

[r] Or, *Christendome.*

[r] *Wedding Supper.*

103. And so now when wee speake of the [t] Conclusion of the Lords Prayer, wee finde that [u] Hee is the Tenth Number: for it is said: *Dein ist das Reich, und die krafft und die Herrligkeit in Ewigkeit*: **Thine is the kingdom, and the [x] power, and the glory in Eternity.** That is, God himselfe in his Number Three [or *Trinity*]: for, understand it Right thus; The kingdome is *the Fathers*, he is it: All, and the vertue or power is *the Sonnes*, who is also All in the kingdome: and *the Holy Ghost* is the Glory: for he possesseth All in the kingdome, and is the Life in the kingdome.

[t] Or, *close.*
[u] *God.*
[x] Or, *vertue.*

104. And *this Trinity* is of the Eternall Liberty, and remaineth Eternally to be the Liberty. *There is One God, one Will, one Spirit,*

one

one Lord, which together is called, Wonder, Counſell, Power, and is become Man; who is called, Prince of Peace, Saviour, and Conquerour; and it is done *to the End, that his Dominion may be great, and that Peace may have no End*: ſaith *Iſaiah* the Prophet of God.

The Seaventeenth Chapter.

Concerning Gods Bleſsing in this World.

A very good and neceſſary [a] *Revelation, for thoſe that are weake in* Faith.

[a] Or, diſcovery.

1. DEare Children; if wee be converted from our Reaſon, and [b] give up our ſelves into the will of God, that he may doe with us, and make us, what he will, then when wee put our truſt in him, wee goe in to our true Father, *and are his children.*

[b] Or, *ſubmit.*

2. And now, as a father careth for his children, ſo alſo God our Father doth for us, as Chriſt hath faithfully taught us: ſaying; *Firſt endeavour after the kingdome of God, and the righteouſneſſe thereof, and then all other things ſhall be* [c] *afforded you.* Alſo: *Behold the Fowles of Heaven, they ſow not, neither doe they ſpinne, neither doe they gather into the Barne: yet your heavenly father feedeth them: and are yee not more worth then theſe; O yee of little Faith!*

[c] Or, *added to you.*

3. The ſoule knoweth, that this Garment (of Earthly fleſh and bloud) is a ſtrange Garment; wherein it is heartily and deeply aſhamed before the Majeſty of God: and * *therefore* it doth ſo much doubt of Gods Grace, when it prayeth, it alwayes thinketh its ſins are ſo many, that it cannot reach into the Majeſty of God.

* *Note.*

4. And ſuch paine the Devill putteth it to, who alwayes openeth his ſmoaky Pit, with the Anger, and draweth the ſmoake into the will of the ſoule, that it keepeth back, and is afraid of God: *The Devill* alwayes *preſenteth* God as a ſevere Judge.

5. Thus the poore ſoule keepeth back, and entreth into the Spirit of this world: and ſeeketh a livelihood and maintenance; it thinketh God lets things goe as they will; and that things proſper with thoſe that build upon, and truſt in themſelves. For, when the ſoule thus ſticketh in Reaſon without God, it ſuppoſeth that it muſt uſe carking and caring to bring it to paſſe, *it thinketh there is no other way*, it muſt be done thus, the Labour of the hands (or elſe cunning and ſuttlety) muſt doe it: from whence ſo many [d] potent Evills doe ariſe.

[d] *Strong Deluſions.*

6. Deare

6. Deare Children, be rightly informed. The outward Earthly life is *fallen home* to the Spirit of this world; the Belly needeth Earthly food, and the Body Earthly Cloathing, and a [e] house to dwell in, after theſe things the outward Spirit muſt endeavour: it ſhould labour and travaile: *for in the ſweat of thy face ſhalt thou* (Earthly Man) *eate thy Bread till thou returne to Earth from whence thou wert taken:* ſaith God in *Moſes*.

[e] *Tent or Tabernacle.*

7. For the Body was taken from the Matrix of the Earth, and hath Imagined [or put its Minde] into the Earth, and the Earth hath captivated that againe, ſo that it hath eaten Earthly fruit; and ſo is turned to Earth, from whence it was taken.

8. For God tooke it from the Earth, that is, [he tooke] a *Meſch*, a Maſſe or Concretion of [f] Red Earth, [*Adam* from [f] *Adamah*] from the Fires-Centre, and from the Waters-Centre, *viz.* from both the Mothers of Nature, and breathed into it *the breath from without* by the Spirit of the great World, and *the ſoule from within* out of the ſecond Principle into the Heart.

* אָדָם
[f] אֲדָמָה

9. The ſoule doth not dwell quite in the outward, onely it is captivated with the outward: its will is entered into the outward, and there is [g] impregnated with the outward Dominion, and ſo the outward Dominion is come into the ſoule.

[g] Or, *big bellied.*

10. And *that* was it which God did forbid to Man, that he ſhould not luſt after Earthly fruit power and vertue: neither was there any neceſſity that drave him to it, for he was in Paradiſe, and had Paradiſicall food without need and Death; And as God dwelleth in the Earth, and yet the Earth knoweth him not, and apprehendeth him not: ſo alſo Man; he could have dwelt in the *Matrix* of the Earth, and yet have been with the ſoule in God, and the will of the ſoule had brought divine food to the ſoule: but now being turned away, the ſoule eateth of the Centre of Nature, and the outward Spirit eateth of the Earth; but if the ſoule turne, and goe with its will *into the Love of God*, then it eateth of Gods Word, and the outward body eateth of the Bleſſing of God.

11. For when the ſoule is bleſſed, then God bleſſeth the Body alſo; for the ſoule carrieth an heavenly Body in the Old Adamicall one: And ſo *his meate and drink is bleſſed, and all that the whole Man doth and hath:* he obtaineth a wonderfull bleſſing, which his reaſon cannot apprehend: he muſt labour and trade, for therefore he is created into the outward world, that he ſhould manifeſt Gods wonders with his skill and [h] Trading.

[h] Or, *Handicraft and buſineſſe.*

12. *All* Trades, Buſineſſes and Conditions, are Gods Ordinance, Every one worketh the Wonders of God: And ſo now if the ſoule ſtand in the hand of God *in his Love*, then the body is in Gods works of Wonder; and God hath no diſpleaſure at its buſineſſe

or

or [l] Doings; whatsoever it doth, whereby it getteth its food and living.

[l] Or, *Matters.*

13. The outward Life consisteth in *Three* parts: *one* is the Dominion of the Starres; *the second* is the [one] Element divided into foure parts; as into the foure formes of Fire, Aire, Water and Earth: *the third* is the Dominion of God; for the Spirit of God moveth upon the Water, upon the [k] *Capsula*, upon the Matrix. What Man soever doth put his trust in God, and doth not wholly set his heart upon his Reason, hath *the Spirit of God* for a Creatour: which Spirit of God hath the *Verbum Fiat*, and Createth continually: it blesseth him in body and soule, in the house, and in the field, in the work of his hands, his businesse and trading: whatsoever he doth, the Spirit of God is continually in it, and createth [or effecteth it].

[k] Or, *surface of the water.*

14. How should it be otherwise? the soule hath the Body of the Spirit of God; how can the Spirit of God then forsake the outward Body, which must open its Wonders?

15. Man doth well enough, in every thing that is not false or wicked, and if it be not *contrary* to God, and the Love of Mankinde: if one did onely cast stones into the Sea (if his brother be pleased with it, and that he get his living by it) then he is as acceptable to God, *as a* Preacher *in a* Pulpit: for what careth God for the [l] Labour? he hath not any need of that.

[l] Opus Operatum.

16. Man hath *free* [m] *will*; he may recreate himselfe upon Earth, in what work he will, let him doe whatsoever he will, it all standeth in the Wonders of God. A *Swineheard* is as acceptable to God, (as a *Doctor*;) if he be honest, and trusteth onely in Gods will, the simple is as profitable to him as the wise; for with the wise he Ruleth and Governeth, and with the simple he buildeth and tilleth the Ground, they are *all* his Labourers in his works of Wonder.

[m] *Choice or Liberty.*

17. Every one hath an *Imployment* [or Calling] wherein he spendeth his Time; all are alike to him; Onely the Spirit of this world hath its [n] Pitch, which it distributeth in its Might, *as the Spirit of God* doth in Heaven, there are great distinctions and degrees there also, as the spirit or soule is indued with divine power and vertue, so accordingly is its degree of [o] Exaltation in Heaven, also its Beauty and Clarity or Glory, but *all in one Love.*

[n] *Height, Exaltation or highest degree or measure.*

[o] *Highnesse or degree.*

18. Every Angell and soule hath Joy in anothers Power and Beauty, as the flowers of the Earth doe not grutch at one another, though one be more beautifull and fuller of vertue then another; but they stand kindly one by another, and enjoy one anothers vertue: and as *a Physitian* puts many sorts of hearbs together, and every one of them affordeth its vertue, and all benefit the sick: so wee all

all please God, if wee give up our selves into his will; *wee stand all in his field.*

19. And as the Thornes and Thistles grow out of the Earth, and choake and spoyle many a good hearb or flower: so also doth *the wicked*, who trusteth not in God, but buildeth upon himselfe, and thinketh with himselfe: I have my God in my Chist: I will covet, and leave my children great treasure behinde mee, that they also may sit in my place of honour and dignity, that is the best way, and thereby he spoyleth many a good heart, and maketh it take *base* and wicked courses, and to think that to be the onely way to get happinesse, and so if they have riches, honour and power, then they have goods indeed; but if any consider it, it is no better with these then others, and besides the poore soule *is lost thereby.*

20. *For the Dainties of the Rich relish not so well with them, as a Bit of Bread doth to the Hungry*: there is every where care, sorrow, vexation, feare, sickneſse, and at last Death: All in this world is but meere foppery: The P *Mighty* sit in the Dominion of the Spirit of this world: and *they that feare God* sit in the Dominion of the Divine Power and Wisdome; The Dominion of this world, taketh its End with the Dying of the Body; and the Dominion in the Spirit of God, continueth standing *Eternally.*

P *Potentates, Rulers and Magistrates.*

21. It is a very lamentable thing, that Man runneth so eagerly after that, which would runne after Man, if he were righteous and honest: he runneth after cares and sorrowes, and they runne after him, he is as if he were *continually Mad*; he maketh disquiet to himselfe, if he would be contented, he should have rest and quiet enough. Hee putteth an q eating Worme into his heart that plagueth and tormenteth him, and causeth an Evill Conscience that gnaweth him, and he is a meere foole with all this: for he leaveth his goods to others, and *taketh* the gnawing Worme in the Evill Conscience *with him from this world*, and that which plagueth him Eternally, *that he holdeth for his Treasure.* There cannot be a greater folly found under the Sunne; then that Man, who is the Noblest and Rationallest Creature in this world, should in Covetousnesse be the Greatest foole of all, to hunt and presse so eagerly after that which he hath no need of; for every one hath his *sufficient* portion given him from the Spirit of this world, if he would but be *contented* therewith.

q Or, *Canker.*

22. Thus one Man is a Devill to another, and tormenteth one another, and all the businesse is but *about a hand full of Earth*, or for *a Stone*, of which the Earth hath enough; And must not that needs be a Wonder indeed? Doth not the fierce hellish Spirit accomplish it Wonders according to its wish in Man? As the Booke of the *Revelation* witnesseth; where one Seale of Anger hath been

opened

opened after another, and men are become *the servants and Ministers* of wrath: they have willfully entered upon it with their Bloud and [1]Goods, and thought they did God good service in it.

[1] Or, *Estate.*

23. O Blind Man! how art thou captivated in the Anger? what dost thou, or where art thou? why dost thou suffer the Devill to befoole thee? *Heaven and Earth is wholly thine*, God will give it thee all: Hee hath given thee all; thou hast a Naturall Right and propriety in it; the Sunne and the Starres are thine, thou art Lord of all, let now thy fooliſh will goe: why dost thou give thy selfe up into Covetousnesse and haughtinesse? Doth not the kingdome of God Consist in Love and Humility.

24. Or doest thou suppose it is *so good to dwell in the wrath?* Behold when the light of thy Eyes doth cease, then thou goest into Darknesse, and takest thy folly, to which thou hast heere addicted thy selfe, along with thee: Is then the Darknesse better then the Eternall Light? Ask the Night whether it be better then the Day? or doest thou suppose that wee are mad that wee thus speak? wee speake what wee see, and testifie what wee know, and thou art blinde.

25. Thus art thou blinded *by the Babyloniſh Whore*, which the Covetous-Devill brought forth, when Men were secure and careleſſe, when they loathed the Word and Spirit of God, as the *Revelation* of *John* testifieth, saying; *I will come and take away thy Candlestick from thee:* And *Paul* saith; *God shall suffer powerfull Errours to fall among them, that they shall beleeve the Spirit of Lying, which speaketh Lyes in Hypocriſie and deceit;* [So that] *they will stick* [1] *close to the Devills. But in the Last Time* (saith the Prophet *David*) *shall the word of the Lord spring up like grasse upon the Earth: open the Gates in the World wide, and set open the Doores, that the Lord may enter in; Who is the Lord? hee is the Champion in the battell; all swords and speares shall be turned into plowshares and sickles,* (saith the Prophet of God) *and it shall be done: whosoever shall call on the Name of the Lord shall be saved.*

[1] *Cleave or hang to Devills.*

26. Therefore it is Good to trust in God, and though the Earthly Body should *alwayes* lye in Dung; it is but for a little while, and none know what houre his Time in this world is out, and then followeth the Judgement according to his life: Therefore *desist* from Covetousnesse, it is the Eternall Roote of all Evill, and of all Folly. A Covetous Man is the Greatest Foole on Earth, for he devoureth himselfe, and causeth disquietnesse to himselfe, and so bringeth Evill upon himselfe by it: *Hee knoweth not what Man it will be, who shall possesse his Covetousnesse*; and many times it is shamefully consumed in Whoring: That wherewith one hath destroyed his soule, with the same another is frolick in another foolery: for it must all come to its Effect. *But hee that trusteth in God hath continually enough:*

whatsoever he hath he is contented with it, and so he is much richer then the foolish covetous [person] who oppresseth the miserable for Money, which cannot prolong his life from Death, nor preserve him from Hell.

27. The *Honest and vertuous* gathereth treasure in Heaven, he getteth a New Body, wherein there is neither hunger nor thirst, nor frost nor heate, and he hath rest in his Conscience, and will Eternally rejoyce in his Treasure: And the Covetous Foole gathereth an Earthly Treasure, which he must leave to others, and an Evill Conscience, and a Treasure in the Abysse, which will gnaw and eate him Eternally.

28. Gods Blessing never leaveth any that sincerely trust in God, and letteth that goe which will not stay: *God hath Wonderfull wayes*, wherewith he feedeth and nourisheth his children; as *Daniel* in the Lyons Den, and *Elijah* under the Juniper-Tree: and *the Widdow of Sarepta* in the Famine. Hee that trusteth in God, *hath built sure* in Heaven and on Earth.

The Eighteenth Chapter.

Of Death, and of Dying.

How Man is when he Dyeth; and how it is with him in Death.

A Great Gate of Wonders.

1. I Know that *Reason* will say: thou hast never [a] tryed it, and thou art yet in this world in the outward Life, *how then* canst thou know this? Indeed Deare Reason, according to my outward Man I must say so too, and I say the Truth as to the outward Man.

[a] Or, *undergone it.*

2. But seeing wee can Live both in God and in this world together; and seeing the soule, if it will know God, must with Christ presse into God through a Narrow streite Gate, through Death and Hell; therefore wee have power to write *of the way*, and will set it downe for a Memoriall, since wee are yet in this world: For God is wonderfull, who [b] judgeth in a thing, and yet the Judgement is not executed in the thing at that instant: and so though wee are in

[b] Or, *determineth.*

tho

the Earthly Life, wee shall yet speake *of the Life in Death*, which wee well know [and understand].

3. For there is no knowledge incomprehensible to the *Matrix* of Nature, if the Spirit ride upon its wings *it goeth through* the Three Principles, and if it ride upon its Triumphant Chariot may it not then *ride through Death and Hell?* who can hinder it? And may not a soule *thus* behold the wonders of God? especially when this is the Time, wherein all Wonders shall be revealed [or made manifest].

4. Wee speake not of our selves *alone:* The [c] Starre is appeared which hath broken the Seale: why dost thou long stand gazing? Observe it, the Time is come, there is no preventing of it more.

[c] *The Starre of the sixt Seale.*

5. All that hath a beginning, hath an end, that which is included in Time, goeth with Time againe into the *Ether:* If wee had lived in this world without necessity, and without Death, in a Pure Body without spot or blemish, yet the outward Kingdome at the end should have *departed* from us, and so wee should have remained in the Heavenly Substantiality, after the manner of *Enoch* and *Eliah*, as also *Moses*, yet *Moses* entered through death into the Paradisicall Life: But *Enoch* and *Eliah* were taken up without Dying; and there the outward Dominion with the spirit of this world, was *taken from them* without Dying: which will also be done at the Last Trumpet; upon which will follow an Eternall Life, and an Eternall Death.

6. The *true Man* in the heavenly Image, hath no Time; his Time is like a Round Crowne, or a whole Rain-Bow, which hath no beginning nor no End: for, the Image which is the similitude of God, hath neither beginning nor Number: it hath stood from Eternity in the Wisdome of God as a Virgin without [d] bringing forth, or *without willing*; for Gods willing was the willing in her; shee hath [e] appeared in the Holy Ghost with all the Wonders which wee have brought to Essence and Light in this world.

[d] Or, *Generating.*

[e] Or, *Shone forth.*

7. But shee was without Body, without Substance, without Essences, the Essences were out of the Eternall Centre in her made stirring with their Creation, as in *Three Mothers*, according to the Three Principles: That God would be manifested in all the Three Principles, was *the Creation:* and that the Dominion of the Image, did not continue in its [f] Order and Appointment, was *the Death*, in that the Middle gave it selfe into the outward, and the outward into the Middle, which is not the [g] Ordinance of the Eternity: and therefore there happened a Breaking: for the outward, in the Middle hath a Beginning, and a Number, and therefore it goeth to the End, and *must breake* it selfe *off* from the Middle againe, and this the Longing Desire hath done, it hath set the Middle, (wherein there

[f] Or, *Ordinance.*

[g] *Order or Law.*

there is an Eternall Life) outward, and let in the outward into the Middle.

8. Thus the Life consisteth in *three Parts*; as first, the Inward, which is Gods Eternall hidden Mystery in the fire, from whence the Life existeth; and secondly, the Middle, which hath stood from Eternity as an Image or similitude of God in the Wonders of God without substance, in which Gods desire was to see himselfe in an Image; and just as a Man seeth himselfe in a Glasse, so was this also: And so thirdly, this Image in the Creation hath *againe* got a Glasse to see it selfe in, which was the *Spiritus Majoris Mundi*, the Spirit of the Great World, *viz.* the outward Principle, which is also a figure of the Eternall [Principle].

9. And on this [*outward*] *figure* the Image hath so gazed, that it hath Imagined and received in the outward Image, which must now breake off againe: but seeing it is bound with its Bond to the Eternall Centre of Nature, *therefore* it happeneth to be *very painfull to breake off*, as to that bond; for there one Life is broken off.

10. And when the Aire ceaseth, then the fire must be smothered, and goe into its *Ether, and that is Death:* for the outward Principle and the Inward breake off one from another; for the outward hath a beginning, and the Inward not; and *therefore* the outward must breake off.

11. The outward consisteth onely in the *Sunnes* Tincture, and its Dominion are *the Planets* and *Starres*, who alwayes drive on their Dominion to the Limit [or Period of their course] for Every Planet hath its Limit in that place it stood in at the Creation, and that is its Period, and its *seculum*, or course: and when it cometh to that place or point, then *all whatsoever it was wholly Lord over*, breaketh: for it beginneth a new course or *seculum*.

12. But you must understand it aright [thus], Every one [of the Planets] hath not the Tincture of Life; *Saturne*, *Mars*, and *Jupiter* have the Great Life; *Saturne* seperateth whatsoever he getteth in his Limit, he doth it not [actually], but he leaveth the Life, and then it hath no Leader, but breaketh of it selfe, and so it is with the *other* [Planets]. But its limit or period must reach to the [b] Crowne of th *Starres*, in that *signe* and Point which the Planet hath its limit and period in.

[a] Or, *Zodiack of the twelve Signes.*

[b] *The Lord of its Ascendent.*

13. And therefore many a young childe even in its Mothers womb is old enough for Death, for its [b] Lord is at his Period, and leaveth its childe; and the cause why we cannot [easily] search out our End is, that wee doe not *properly* and *exactly* know the Limit of our [c] Leader: for we must know its Number or Period, & the Number or Period of the signe, if wee will hit the point of our Limit or End.

[c] *Note the Calculation of Nativities.*

14. Behold

14. Behold now in what *Danger* wee are according to the outward Life, neither are wee at home in this Life, and yet wee are quickened and awakened through the outward Life, and so a soule comes to be Generated; though indeed the outward life cannot generate a soule; [1] *for the seede is sowne with* [*or in*] *all the Three Principles*, and there are Three Mothers, *each* of which *hatcheth* its Chicken. [1] *Note.*

15. This Might was given to Man; though indeed the Image of God did not stand thus: For *Adam*, before his *Eve* [was made], was a chaste Virgin, not Man nor Woman: he had both the Tinctures, that in the Fire, and that in the Spirit of Meeknesse, and could of himselfe have brought forth after a heavenly manner, without dividing or rending of himselfe, if he had *stood out* the Tryall; and then one Man had been generated from another, after that manner as *Adam* in his Virgin-like manner was Man, and the Image of God.

16. For that which is out of the Eternall, hath also an Eternall manner of Generating, its substance must goe wholly out of the Eternall, *else* it subsisteth not in Eternity. But having no Tongue to [m] bring to Light how one is in *Death*, when he is Dead, though indeed wee understand it: therefore wee must shew it in similitudes. [m] Or, *to Expresse.*

17. *A Dead Man* hath no breath, neither hath he any fire in his body: the Body hath no feeling, for it breaketh [or corrupteth] altogether: its Essences goe into the Earth: its Elementary Spirit, *viz.* the Aire, goeth into the Aire, and vanisheth in a vapour; the water and bloud is received by the water and Earth, and then there remaineth nothing of the outward Man; *he is quite gone*, for he hath beginning and End, all his Essences are gone.

18. Understand us after this manner: as the Image stood in a forme from Eternity, and yet it had no certain forme, but was a Wonder, like one that *Dreameth* of a sight or Image, and so it hath been foreseene in the Wisdome of God, with all wonders.

19. Also observe this; when God the Father once moved himselfe to the Creation, then he awakened (in the Image,) *Essences*, which stood hidden in the Centre of Nature; and these Essences are out of *the Eternall Liberty*, they should worke their wonders in or according to the will of God; they should worke no other will, for that which they should doe and open, should stand Eternally: for it was out of the Eternall; and should *worke* in the fragile or corruptible, and bring its *similitudes* into the Wonders.

20. For the fragile or corruptible hath in the inward an Eternall Mother; and seeing now that the Eternall Image hath let the Corruptible into its will; *therefore* hath the Roote of the Corruptible

*[1] Note.

bleſs (which is alſo Eternall) wrought in the Image, and put its Wonders therein, which continue now ſtanding Eternally as a figure, ſeeing they are generated out of the Eternall: and ſo *they ſtand in the Will in the Deſire of the ſoule* when it is departed from the Body.

21. And though it happen, that the Will (in the time of this Life, *viz.* in the time of the Body) doe goe forth out of falſhood and wickedneſſe, yet the Will [purpoſe and [n] intention] *remaineth as a figure*, which followeth the will as a ſhaddow, for it is generated out of the Eternall, the ſoule, in its Eternall Eſſences hath made that; for the *ſoule* worketh *by its will in the Centre*, and the *Starry Spirit* worketh *in the Body*, in the fleſh and bloud, and *hangeth ob to the ſoule*, and maketh the ſoule to long and luſt; that it alſo may doe as the Starry Spirit doth.

n *The repreſentation of the Thought.*

+

o *Note.*

22. [o] And ſo now what the ſoule doth, it doth in its Principle *in the Eternall*, and *all that* followeth the ſoule in the deceaſing of the Body; onely in the time of the Body, it hath ability to draw its will *out from it*: and when the will is renewed, then alſo *the* [p] *ſubſtance*, which the will hath made in the Centre, is renewed: and though it had been Evill, yet it becometh Good, and ſtandeth in the Centre, to the [manifeſtation of] Gods works of Wonder.

p Or, *ſubject matter.*

23. Thus alſo wee give you to conſider; how the Condition of *the wicked ſoule* is, which thus in Covetouſneſſe, haughtineſſe, in Tyranny, and meere falſhood and wickedneſſe, departeth from the Body, when all that *ſtickerh ſtill* in the will of the ſoule unconverted from it, in thoſe very works the ſoule muſt *Eternally* [q] ſwimme, for that is its ſubſtance which it hath heere made [to it ſelfe], neither doth it deſire any other: And though it offer to hate it, and ſeeke in the Centre for abſtinence [to avoyde it] yet it awakeneth but the fire-Roote thereby, which kindleth and increaſeth this ſubſtance; for the Meekneſſe [*viz.* the Water of Eternall Life] *is not in its will*, whereby it might quench the fire, and *turne* it ſelfe from the Evill into the will of God: and though it ſeeke for that, yet there is no finding of it.

q Or, *ſwelter.*

24. Then cometh ſorrow and lamentation upon it, and kindleth the *Evill ſubſtance* many hundred times more, ſo that the ſoule deſireth to caſt it ſelfe downe headlong, and yet falleth continually *deeper* into the Centre of the Abyſſe.

25. It is with that ſoule as with one that *Dreameth*, that he is in great torment and Anguiſh, and ſeeketh help every where, and yet cannot finde it, and ſo in the End deſpaireth and giveth himſelfe over to the Driver [or Tormentor] when he ſeeth no remedy, to doe what he will with him: And thus the poore ſoule falleth into

the

the Devills Armes, and neither dare nor can goe any further: but what *he* doth, *that it must doe also.*

26. It must be Gods Enemy, and, in high-mindednesse, in its falshood and wickednesse which it committed heere, flie out in the Fire above the Princely Thrones of Angels: and that is its recreation *in its fooliſh ſport*; and being it hath constantly, (heere on Earth in the Body), made it selfe a foole, there also it remaineth to be a foole and a Juggler.

27. For Every *Damned ſoule*, goeth forth (in its heere practised false wicked Matters) in the Anger of God, as a Stout, Proud Devill; that which it hath *heere acted*, that it doth *there also*; for that very Matter of Folly, *is its* r *Treasure*, and therein is its Will also, and its Heart, as Christ saith.

r *Note heere the Treasure of the ſoule.*

28. But *those ſoules* which at the End *narrowly* escape the Devill, and but then first enter into the will of God, when the Body is deceasing; they are as one that is escaped from a fight, for they are *quite Naked*, and have little of the Body of the Heavenly Substantiality; and they are *very humble*, and love to lye downe in Rest, and so in the Stillnesse *waite for* the Last Judgement, hoping, with the Clarification [Transfiguration or Renovation] of the Heavens to have Joy with all the ſoules: and although they have Joy with them, yet they see their substance under them, and are very humble in the Majesty: for their dwelling and delight is *onely Paradiſe*, viz. in the one Element, but *not Majesty*, for the Clarification or Glory is different, all according as the holinesse and Love is.

29. But *the Zealous ſoules in the Wonders of God*, which heere under the Crosse, wrought the Wonders of God in Obedience to his will, which are mighty in the Power of God, which have put on the Body of God, that is, Christs Body, and walked therein in Righteousnesse and Truth, *all their* s *Doings also follow them* in their strong Will and Desire; and they have unspeakable Joy in the Love and Mercifullnesse of God.

s *Works, Matters, or Eſſences.*

30. For the meeke Love of God embraceth them continually: all the *Wonders* of God are their *food*; and they are continually in such Glory, Power, Might, Majesty, and Wonder, as no Tongue can Expresse; for they are Gods Children, Gods Wonder, Gods Power and vertue, Gods strength, Gods honour and glory; they are his Prayse, they sing his song of Prayse or Halelujah in Paradise, in the Element, and in the Centre of Nature; there is no awakening of the Wrath [there] in Eternity; but Every Spirit in Nature is a Love-desire: they *there* know no Devill, Anger, nor Hell; there is Eternall Perfection: whatsoever the will desireth, that is there, *and all in Power.*

t Barmhertzigkeit.

31. In

31. It is written: *The kingdome of God consisteth in Power*, and not in the Earthly [u] substance, for this Earthly substance is not from Eternity, *therefore* also it will not be to Eternity: If you will conceive of the Heavenly Substance, you must have a care that you bring *a heavenly Minde* to it, and *then* the Spirit of God will *well* shew the Heavenly Substance; it is much easier for the Enlightened to conceive of the Heavenly Substance, then of the Earthly; Let not the Reader Imagine the thing *so difficult*.

[u] *Matter or Thing.*

32. But in the *Thoughts* of his owne Reason, he cannot reach to it; let him leave off; for thereby he attaineth onely a Glimps, even as Antichrist hath but *a Glimps* of the Word of God, and of the Doctrine of Christ, and yet strongly supposeth that he hath apprehended the Word; but it is *a meere foppery*, their Crying and Roaring is meere Juggling.

33. If you have not the *right hammer*, you cannot strike the Clock that awakeneth the poore captive soule, Heaven and Earth and *Every thing lyeth in Man*, you need but to use the right Hammer, if you will strike his Clock and awaken him out of his sleepe: your *Crying aloud* will not doe it, you will not be able to beate the Divine sound into him, if you your selfe have it *not*: But those that have the right Hammer, they awaken him indeed; therefore *all Teachers without Gods Hammer*, are but Jugglers, Hammers for the Belly, Hammers for the Eare, and no Hammers for the soule.

34. The soule dwelleth not in the outward Spirit; Indeed the Outward Spirit hath *insinuated it selfe* as an [y] Evill Companion into the soule, but hath not the Principle in it, wherein the soule dwelleth, but is onely a cover and *hinderance* to it.

[y] *Germanice Schalk.*

35. And so also the Antichrist is but a *hinderance* to the poore soule; for if the poore soule were not so fast tyed and bound to the *Crying*, which onely filleth peoples Eares *in Sermons*, it would enter into it selfe, and seeke it selfe, it would endeavour after amendment and abstinence from sinne; but now it supposeth that to be *Holinesse* which entereth in at the Eare, and yet many times there is nothing but drosse, filth, and reproach against Love and Concord in it.

36. What shall a Man say? Is not all quite blindfolded and full of Hypocrisie: every one endeavoureth after nothing but for the *Belly*; Both the Shepheard, and the Sheepe, the Superiour [or Magistrate] and the Inferiour [or Subject,]: the Spirit of God is very *scarce* and rare among them, and though they boast much of it, yet it is but a shew of holinesse and hypocrisie, where the heart knoweth little of the Spirit of God, it is a meere Notionall Conjecturall knowledge and [z] matter without spirit.

[z] Or, *Thing or confused Hotchpotch.*

37. O

37. O thou worthy Christianity, behold thy selfe, O *Europe, Asia,* and *Africa,* open thy Eyes and looke upon thy selfe, doe but [a] seeke thy selfe. Let every one seeke himselfe, or else it will *not* be well with them: There is a strong Bow bent: fall into the Armes of the Archer, and be converted, and finde thy selfe, or else thou wilt be *shot away* [as an arrow out of a Bow]. Be not rocked asleepe by children, but rise and walke upon thy owne feete, it is high Time, the sleepe is at an End, the Angell hath sounded his Trumpet, doe not draw back, consider what the *Revelation* of Jesus Christ saith *That those which hang to the Whore of Babell,* that is, to the Confusion] *will goe along with her into the Lake which burneth with fire and brimston:* [viz. the Lake of Gods Anger, which burneth with Judgement, Famine, and Pestilence, which will sweepe the whole Earth].

[a] Or, *Examine.*

38. For the Whore will not be converted, shee must [b] drink of the Dregs of that Cup which shee hath filled: therefore let every one himselfe, open his owne Eyes, for God is Great, who will Judge her, shee will continue and goe on in her sinnes, and at length *Despaire*; shee cryeth *Mordio* [*Murther, Murther,*] and yet none hurteth her, but it is her owne Evill that plagueth and tormenteth her, *viz.* the Hypocrisie, supposed Holinesse, high-minde and Covetousnesse; shee hath *Wolves* that bite and teare her, yet they are *but Wolves,* that doe so, and are none of the sheepe.

[b] *What measure shee hath meted to others shall be meted to her.*

39. Therefore it is necessary to awake, *not in much searching after Opinions and fooleries,* but in seeking thy selfe: for much searching without Conversion from Evill is meere deceit, and seduction from this way: And though thou shouldst Reade *this* a thousand Times without Conversion of thy will, thou wouldst undestand as much of it as *the Asse* doth of *the Psalm Booke:* and Just thus it is with the *Belly-Priests, the Antichrist.*

[c] *Psalter.*

40. Doe you suppose it a slight matter, to set an Asse upon a kingly Throne? How then shall the *Belly-Asse* stand before God, who setteth himselfe with an Asses Heart, in the Throne of Christ, which is the dwelling place of the Holy Ghost, *onely for Gaine, honour, and Esteeme sake,* and is meerely a teller of Stories, or Relator of a History, without any knowledge; and besides is full of blasphemy and wickednesse: Or dost thou suppose thou art *fit enough* to sit in the Throne of Christ, when thou hast studied some Arts and forrain Languages? *Deare Sir* consider! Looke upon Gods choice, upon *Abraham* and *the Patriarcks,* also upon *Moses* and *the Shepheards,* also upon *the Prophets* and *Apostles,* and thou wilt soone see, whom God chooseth, and whether hee chooseth Art or Spirit.

41. Therefore be warned, let every one consider his state and

condition he is in; He that worketh worketh the Wonders of God, and goeth in simplicity with his will into Gods will, and hangeth *as a childe to God*: he hath but two wayes to goe, one in his work wherewith he may sustaine his belly, the other in the will of God, and so putteth his trust in God, let him make and doe with him what he will: and whereſoever he is, or whatsoever he is going about, he saith, *Lord it is my Employment*, or Calling, *thy will be done*, give mee what is good for mee; and such goe on very rightly in Gods works of Wonder.

42. But he that is *chosen by Nature* to be a Ruler, Governour, or [d] Leader, Especially in a Spirituall State and Condition, he ought well to have a care of his Doings, that he doe not goe *without his Weapons*, or Armour; for he Leadeth the flock of Christ; Hee is a [e] Sheepheard, the Wolfe is continually about him.

[d] Or, *Captaine.*

[e] Or, *Pastour.*

43. If he be *watchfull*, and doth consider that he hath Christs sheepe under his keeping, and feedeth them aright as a faithfull Shepheard: then the Shepheards Crooke shall be a Great Glory to him in the Eternity: But if he seeke onely the Wooll, *viz.* his owne honour and Esteeme, might, power, and Authority, Pomp, State, Glory, and voluptuousnesse, and spendeth or consumeth the sheepes Pasture, and doth not give them food and drinke, but is a lazy sleeper, snoring in fleshly Lust and pleasure, while one sheepe is going astray heere, another there, being scattered and lyable to be *devoured by Wolves*, who will not goe in by the Doore of the sheepfold, but clime up on the out side, and onely contrive how they may by cunning, suttlety, and crafty tricks, steale away their food, and [f] sheare off their wooll: All such are of the Number of Wolves, and have not the Shepheards Crooke of Christ; but they have and use the Devills Sheares: and must hereafter *howle* with the Wolves *Eternally*.

[f] Or, *fleece them.*

44. How may any *call himselfe* a Shepheard of Christ, who is not chosen to be a Shepheard by the Spirit of Christ? Or may a Wolfe make a Shepheard over the Sheepe? are they not * *both Wolves?* or doe wee speake from conjecture? It is not so in the Order of Nature, for an Evill thing cannot produce a good thing out of it selfe, but one Evill thing generateth another.

* *He that maketh & he that is made a Shepheard or Pastour.*

45. How then can one wrathfull Souldier [g] appease another furious Souldier, who fully purposeth to kill, slay, and murther? Or how wilt thou *awaken the Holy Ghost in Man*, seeing there is onely the Spirit of this world *in thy voyce?* That cannot be, unlesse it were already awakened in the Hearer, who *heareth* the voyce of the Holy Ghost in [h] *all words* which are spoken of the wonders [or works] of God.

[g] Or, *make him milde and gentle.*

[h] *Every word that is spoken by any whatsoever they are.*

46. And if an Asse could speake, and should speake of Gods

Word,

Word, the Hammer of the Awakener would then strike in the soule which is in God: *Whosoever is of God heareth Gods Word*, saith Christ: *yee therefore heare not, because yee are not of God*: but of the Devill, and of the Spirit of this world.

47. In some there is no Word or Spirit of God at all *to be awakened*; for the Wrathfull Matrix hath captivated them; which is plaine and manifest in some to whom Christ himselfe spake: he had the Hammer indeed, but his Spirit *entereth not* into the malicious obstinate soule, but into those, who would faine be vertuous, honest, and godly; *if they could*: And when once the Hammer thus awaketh the Spirit of the soule, that the soule turneth and casteth it selfe into God, *then it can*.

48. The [1] Old Man should not have the Dominion, but the Spirit of God should have it; else there is *no ability*, but a keeping back by the Wrath; For there is a *Twofold* Longing or seeking in the soule: one is the fires greedy covetous fierce Longing, which alwayes seeketh after Earthly Matters; and the other is from the Spirit which is brought forth out of the Fire, wherein the right Life of the soule in the Image of God, is understood, that is Gods Longing, which seeketh the Kingdome of Heaven.

[1] *The Old Adam.*

49. And so when the right Hammer (viz. *the Spirit of God*) striketh in it, then that Longing is so strong, that it overcometh the Fire-source and Longing, and maketh it meeke, so that it desireth the Longing of Love, *viz.* the Longing of the soules Spirit; and there is good to be done; such a soule is *easie* to be awakened, so as to subdue the outward Dominion, especially when the Hammer of the Holy Ghost soundeth through the Eares into the Heart, then the Tincture of the soule receiveth it *instantly*: and there it goeth forth through the whole soule, through both the Longings, for it casteth it selfe into *one* will: for *two* wills doe not subsist in Eternity, there must be but one; one of them must be impotent or unmighty, and the other Omnipotent, or Allmighty, or else there is disunion, or no agreement.

50. For that is the right [or true property] of Eternity, and of the Eternall subsistence, to have but *one* onely will: if it had *two*, one would breake or destroy the other, and so there would be strife: Indeed the Eternity consisteth in many Powers and Wonders, but its Life is meerely and onely *the Love*, out of which goeth forth Light and Majesty: All Creatures in Heaven have but one will, and that is inclined into the Heart of God, and goeth into Gods Spirit, even into the Centre of Multiplicity in the springing and blossoming, but Gods Spirit is the Life in Every thing.

51. The Centre of Nature affordeth the substance, and the Majesty affordeth power; and the Holy Ghost is the bringer forth:

He hath the Predominancy: and it hath been so from Eternity, but in an *Invisible* substance [k] before the Creatures: There is nothing New in Heaven, that was not before, but onely that the substance is become palpable and comprehensible; God himselfe hath shewen forth himselfe in Similitudes and Images, else all had been but meerely and onely God: The Devill is Gods; he is *his wrath* or fierceneſſe in the most inward Centre, which is also the most outward, for his kingdome is the Darkneſſe in Nature, as is before mentioned.

[k] Or, to.

52. Therefore Man should have a care of himselfe, and endeavour to propagate or put forth himselfe, for he is a roote in the soyle of God, *and hath gotten the Spirit of understanding:* he must [l] bring forth fruit out of the Spirit of the soule, in the power of the Holy Ghost; not according to the forme and manner of Darkneſſe, but out of the Power of the Light: for whatsoever groweth out of the power of the Light, that, belongeth to Gods Table; and whatsoever groweth out from Darkneſſe, which remaineth a fruit in Darkneſſe, belongeth to the Darkneſſe in the Abysse in the Wrathfull Matrix [or in the fierce Genetrix].

[l] *Bring forth or regenerate himselfe.*

53. *After this* [*Life*] *time* there is no recalling; for as an hearb is sprung up and growne, so it remaineth, and so it relisheth, and is afterwards desired for food *onely of those* that are of the same Essences [or quality]: but those that have not the same Essences, desire it not for food, neither doe they gather it into their Barnes,

54. *Therefore* let every soule try and examine it selfe, and consider what kinde of fruit it is: it is *good converting while wee are heere* in this Life, and to prune off [the Evill] Branch, and to send forth a better from its roote: but when the *Great Reaper* cometh, he cutteth off all, one and other, and then the weeds and evill branches are bound in Bundles, and cast into the fire; but the good hearbs are set upon Gods Table.

55. Wee have very faithfully opened *this* according to our Gifts, and whosoever is hungry let them eate, and whosoever thirsteth let them drinke; *they may have it without money:* that our Joy in God may be full, and that wee also may have to eate in the [m] other world. *Hallelujah Amen.*

[m] *The world to come.*

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FINIS.

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John Warren Born
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